THE

CHRISTIAN OBSERVER.

No. 86.] *FEBRUARY*, 1809. [No. 2. Vol. VIII.

RELIGIOUS COMMUNICATIONS.

To the Editor of the Christian Observer.

IN the year 1575, the 18th of the reign of Elizabeth, eleven persons being condemned for heresy, of whom two were sentenced to be burnt in Smithfield, Fox the Martyrologist sent a letter to the Queen, entreating that their punishment might be mitigated. Five years after, Archbishop Grindal undertook to defend, in another address to Elizabeth, the religious exercises termed *prophesyings*. His long apology is, with the letter of Fox, to be found in Fuller. Strype says, in his Memorials of Grindal, that his predecessor's copy is very imperfect; and indeed the letter printed by Strype is considerably different from the one he censures. What is copied below is from Strype.

Your recent publication of Burnet's Letter to Charles II., reminded me of the equally respectful and earnest, and equally unavailing, expostulations of Fox and Grindal; but as the first of these is in Latin, and the other fills about eight folio pages, I have communicated only the close of each. The Martyrologist addresses the Queen, "Serenissima, beatissima Princeps, Regina illustrissima, patriæ decus, seculi ornamentum." The Archbishop's language is less complimentary; but he writes as to his sovereign.

"Sunt ejectiones, inclusiones retrusæ, sunt vincula, sunt perpetua exilia, sunt stigmata, et πληγματα, aut etiam patibula; id unum valde deprecor, ne piras ac flammas Smithfieldianas jam diu faustissimis tuis auspiciis huc usque sopitas sinas nunc recandescere. Quod si ne id quidem obtineri possit, id saltem omnibus supplicandi modis efflagito, τουτο το πελαργικον pectoris tui impiorans, ut mensem tamen unum aut alterum nobis concedas, quo interim experiamur, an a periculosis erroribus dederit Dominus ut resanescant, ne cum corporum jactura, animæ pariter cum corporibus de æterno periclitentur exitio."

This intercession had no effect. The two anabaptists were accordingly burnt in Smithfield.

I have seldom seen so realizing a picture of their ghastly punishment, as in the following statement of expenses delivered in by Winkle and Wells, bailiffs of the city of Oxford, as incurred by the martyrdom of Ridley, Latimer, and Cranmer.

	s.	d.
For three loads of wood-faggots to burn Ridley and Latimer	12	0
Item, one load of furze-faggots	3	4
For the carriage of these four loads..	2	0
Item, a post	1	4
Item, two chains	3	4
Item, two staples	0	6
Item, four labourers	2	8

Then follow the charges for burning Cranmer.

For an 100 of wood-faggots	6	0
For an 100 and half of furze-faggots	3	4
For the carriage of them	0	8
To two labourers	1	4

The original of this terrible document was (in Strype's time) among the MSS. in C. C. C. Cambridge. (Memorials of Cranmer, p. 392.)

Who can read it without remembering,—"And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded

for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither had received his mark upon their foreheads, or in their hands: and they lived and reigned with Christ a thousand years."

The conclusion of Archbishop Grindal's letter it as follows:—

"The second position I have to make to your Majesty is this, that when you deal in matters of faith and religion, or matters that touch the church of Christ, which is his spouse bought with so dear a price, you would not use to pronounce so resolutely and peremptorily *quasi ex authoritate*, as you may do in civil and external matters; but always remember, that in God's causes, the will of God, and not the will of any earthly creature, is to take place. It is the antichristion voice of the Pope: *Sic volo, sic jubeo, stet pro ratione voluntas.* In God's matters, all princes ought to bow their sceptres to the Son of God, and to ask counsel at his mouth what they ought to do. David exhorteth all kings and rulers to serve God with fear and trembling. Remember, madam, that you are a mortal creature; look not only (as was said to Theodosius) upon the purple and princely array, wherewith you are apparelled, but consider withal what is that that is covered therewith. Is it not flesh and blood? Is it not dust and ashes? Is it not a corruptible body, which must return to his earth again, God knoweth how soon? Must you not also one day appear *ante tremendum tribunal Crucifixi, ut recipias ibi prout gesseris in corpore, sive bonum sive malum?* And although ye are a mighty prince, yet remember that He who dwelleth in heaven is mightier. He is, as the Psalmist saith, *Terribilis, et is qui aufert spiritum principum, terribilis super omnes reges terræ.* Wherefore I do beseech you, Madam, *in visceribus Christi*, when you deal in these religious causes, set the majesty of God before your eyes, laying all earthly majesty aside; determine with yourself to obey his voice; and with all humility, say unto him, *non mea, sed tua voluntas fiat.* God hath blessed you with great felicity in your reign, now many years: beware you do not impute this same to your own deserts, or policy, but give God the glory; and as to instruments and means, impute your said felicity, first, to the goodness of the cause which ye have set forth—I mean Christ's true religion; and secondly, to the sighs and groans of the godly, in their fervent prayers to God for you, which have hitherto, as it were, tied and bound the hands of God, that he could not pour out his plagues upon you and your people, most justly deserved. Take heed that ye never once think of declining from God, lest that be verified of you which is written of Joash, 2 Chron. xxiv, who continued a prince of good and godly government for many years together, and afterwards, *cum roboratus esset, elevatum est cor ejus in interitum suum, et neglexit Dominum.* Ye have done many things well, but unless ye persevere to the end, ye cannot be blessed; for if ye turn from God, then will God turn his merciful countenance from you: and what remaineth then to be looked for, but only a horrid expectation of God's judgment, and an heaping-up of wrath against the day of wrath. But I trust in God your majesty will always humble yourself under his mighty hand, and go forward in the godly and zealous setting-forth of God's true religion, always yielding due obedience and reverence to the word of God, the only rule of faith and religion. And if ye so do, although God hath just cause many ways to be angry with you and us for our unthankfulness, yet I doubt nothing, but for his own name's sake, and for his own glory's sake, he will still hold his merciful hand over us, shield and protect us under the shadow of his wings, as he hath hitherto done. I beseech God, our

heavenly Father, plentifully to pour his principal Spirit upon you, and always to direct your heart in his holy fear. Amen."

I should be glad to be informed, if the information be on record, what reception Elizabeth gave to these two letters. We know generally that they failed of their proposed effect; but some scarce memoirs of the times may tell their immediate result minutely. The character of the Queen, even as painted by her friends, compels us to believe, that both her civil and ecclesiastical notions, when once embraced, were stoutly retained, whoever (Essex not excepted) thought differently; and that, as in the instance of the rival Mary, so in the government of the church, "the woman conquered *." Unquestionably the permanent strength she instrumentally imparted to the reformation, will be had in long remembrance; but it is only the portrait of her person which is *all light and no shade;* that of her mind and royal character should be finished with greater fidelity, and history has indeed made us acquainted with its deeper shades. It does not appear to all who review her times, that she suffered the reformation to proceed to the degree of completeness which, under the care of such men as Grindal, it would naturally have attained. Not that I would plead specifically for *prophesyings;* they were a very exceptionable mean of diffusing religious truth; but the question is, whether the Archbishop, at the time he defended them, discerned that in all likelihood they would degenerate into spiritual prize-fighting, and elevate the forward by the depression of the lowly-minded. If, in calculating a possible advantage, he overlooked their possible evil, he was so far erroneous, but not self-willed. It is also one thing, whether he wished to betray the church to the puritans; another, whether he aimed so far to concede to them, as to establish the church upon a firmer basis, by removing to the point assigned by impartiality and moderation, the part objected against. It is to be feared that the religious discord of his age had much to do with political craft and private ambition. Elizabeth appropriated some of the ecclesiastical revenues; and though Lord Leicester befriended the puritans, yet he was so far the enemy of Grindal (if history do not belie him) as to desire the possession of Lambeth House. But did the Queen employ to pious uses what she alienated? or did Leicester discover any remarkable purity of life? While the sovereign was enjoying, or dispensing among favourites, her spoils; and the peer busy about his increasing credit; and each watching the motions of the old faith, and of the new in its two distinct modes, not without an interested reference to all the three; a prelate of Grindal's spirit would labour to cause all events to minister to the making manifest the savour of His knowledge in every place; and such as he, might say, "We are unto God a sweet savour of Christ, in them that are saved, and in them that perish. Seeing we have this ministry, as we have received mercy, we faint not; commending ourselves to every man's conscience in the sight of God." The Archbishop's letter is indeed a forcible exemplification of the latter part of this citation. His address is eminently distinguished by the absence of all selfishness, and reminds one of the observation of Dr. Johnson that, "the chief rule to be observed in this dangerous office" (that of giving advice) "is, to preserve it pure from all mixture of interest and vanity; to forbear admonition or reproof, when our consciences tell us that they are incited, not by the hopes of reforming faults, but the desire of shewing our discernment, or gratifying our own pride by the mortification of another. It is not indeed certain," he

* Vide Hints to a Young Princess.

continues, "that the most refined caution will find a proper time for bringing a man to the knowledge of his own failings, or the most zealous benevolence reconcile him to that judgment, by which they are detected: but he who endeavours only the happiness of him whom he reproves, will always have either the satisfaction of obtaining or deserving kindness; if he succeed, he benefits his friend; and if he fail, he has at least the consciousness that he suffers for only doing well." (Rambler, No. 40.) That the secular advantages of the reformed church could allure ambition and invite rapacity, and, being connected with a purer faith, be regarded as more reputable to possess, is a truth which statesmen and ecclesiastics might gather from the reasonings of Grindal with a clearness to them little delightful: and Elizabeth had too much penetration to overlook their application to her own mode of government. But let us recollect, that the same humiliating instruction is addressed to plebeians, and by them equally disrelished. If they are not tempted by the emoluments of a rich hierarchy, yet are they open to seductions of another kind, and are unwilling to be suspected of ignorance, partiality, and envy, in meddling with the conduct of their superiors. We are quicksighted in discovering at a long distance the city set on a hill; but dim suffusion veils the eye which conscience requires to look narrowly over it's own circumscribed, but ill-ruled territory.

ADOLPHUS.

To the Editor of the Christian Observer.

As your correspondent Talib does not seem inclined to let the dispute between us drop, you will be constrained to receive from me another letter. You will however perceive, to your comfort, that the debateable ground is much narrowed.

1. He objects to my considering *the wounding of the Medo-Persian ram* to denote *his being in a state of quiescence*: thinks that Daniel saw him but *while he was standing*; and tells us, from Parkhurst, that the word עמד signifies properly, not *to stand still*, but *to remain, continue, subsist.*

The primary sense which Parkhurst ascribes to this verb is, *to continue* or *subsist in the same condition whether of rest or motion*: for authority he refers to Mr. Hutchinson. Immediately afterwards, the first sense he gives it is *to stand* or *stand still.* Many probably will be inclined to think, that *this* is its primary meaning, inasmuch as every other use of the word may be resolved into it: but, however that may be, we have only, I apprehend, to concern ourselves with what Daniel *actually saw* in his vision. Now what he *saw* was most undoubtedly *this*: he saw a ram *standing stock still* upon the bank of a river; and *afterwards* he saw that same ram *butting* westward, northward, and southward. That his *butting* denotes *a period of war,* is certain: whence I inferred, that *his standing still* (for in *that* posture Daniel plainly first saw him) denoted *a period of peace.* This I am convinced is the meaning of the symbolic representation. The word עמד is used to describe *the rise of a kingdom* (as in Dan. viii. 23.); but, in that case, *the kingdom itself,* not *the symbol which represents it,* is spoken of. However, if the word be so taken here, it will serve only to render Talib's system yet more untenable: for, in that case, the vision must open with the commencement of the Medo-Persian empire. Accordingly, so I suppose it to open: for I reckon the 2400 days from the latter end of the first year of Cyrus, or possibly from the very beginning of his second year. This Talib will find, if he consults the third edition of my work. Had he done that, which in fairness he ought to have done, before he undertook to criticise me, he would perhaps not have been so forward in charging me with inconsistency. As it is, he quotes from my *first* edi-

tion; attacks me for maintaining an opinion, which I have long since given up, and which I had publicly in the Christian Observer declared to be erroneous, previous to the publication of the third edition; and thus calls both upon your readers and myself to observe him prosecuting a species of critical amusement, which bears some resemblance to that of throwing stones at the wind.

2. As I profess not to be acquainted either with Persic or Arabic, Talib may probably be quite right in saying that in those cognate languages the word אחרית means only *the end, termination, latter end,* or *last state:* at least, *I* cannot contradict him. But, if he maintains that the sense of the word is so limited in the Hebrew, I can venture to assure him that he is mistaken. In *that* language, it signifies either *the end* or *futurity;* that is to say, either *the termination or latter end of a period,* or *consequency of time after the lapse of any particular moment.* After so much has been written on the subject, I shall not trouble myself with bringing formal proofs, but merely refer Talib to Buxtorf and Parkhurst. The former of these gives to אחרית the sense of *consequens;* and the latter, that of *futurity.* The only question therefore is, whether the contested expression in Dan. viii. 23, ought to be translated *in the end or latter end of their kingdom,* or *in the futurity or consequency of their kingdom.* This must be determined by the context; for, *abstractedly,* either translation is proper. Now the context is, *when the transgressors are come to the full,* or (as I maintain the passage ought to be translated) *when the revolts or apostasies are completed.* I had asserted that I could discover no indication of either, at the time when the Romans conquered Macedon: not that I was ignorant of the mode which Bishop Newton uses to discover such a circumstance at the time required by his scheme, which Talib adopts; but because I had a mind to see, whether my opponent would be satisfied with it, or strike out something more feasible: he now declares himself quite satisfied with it. *The transgressors* then, or (if פשעים be here esteemed a substantive expressive of *persons* rather than of *things*) *the apostates, were come to the full* when the Romans invaded Macedon, because the high-priesthood was exposed to sale, a great apostasy took place from the true religion, and the temple was forcibly desecrated by Antiochus Epiphanes with the worship of Jupiter Olympius. In all this *I* am quite unable to discover any thing that answers to the original expression. How could the *Jews* be made into complete apostates, because Antiochus *forcibly,* and altogether against *their* inclination, polluted the temple? The crime was *his,* not *theirs.* With respect to *their own* apostasy, it was very partial. It was in no wise equal to their former idolatrous apostasies before the Babylonian captivity. Why then should it be said, that the apostates (meaning *the Jews*) were *then* come to the full? I flatly deny that they *were* so, at that period: and I maintain, that, after the Babylonian captivity, the apostates or revolters from God among the Jews cannot be said to have come to the full, until they crucified the Messiah, and disclaimed his authority by denying him to be their king.

Thus, even with a modification of the common translation (for I need not tell you, sir, that *revolters,* not *transgressors,* which is a word of general import, is the proper rendering of פשעים), Talib will find it no easy matter to shew how the revolters were come to the full at the time when he would persuade us the little horn of the he-goat arose: and he will find it still more difficult with what I believe to be the right translation of the expression, *when the apostasies are completed.* I, on the contrary, have shewn, that the fierce king, supposing him to be Mohammedism, arose at the very time when two

apostasies were completed. Hence, I conclude, that, since the rise of Mohammedism *was* thus marked, and since the rise of the Roman power in Macedon was *not* thus marked, the little horn symbolizes Mohammedism; and therefore I determine, that the contested phrase ought to be rendered, not *in the latter end of their kingdom*, but *in the futurity, consequency*, or (if the word may be used) *afterhood of their kingdom*.

As for Talib's denial of the homogeneity of the two little horns, I think it a quite sufficient answer to request your readers to peruse the prophet's two descriptions of them. So many features have they in common, that some expositors have actually fancied them to represent one and the same power.

My opinion remains unaltered. If Talib chooses to write any more, I neither pledge myself to answer him, nor bind myself to silence.

Stockton, Dec. 15, 1808. G. S. FABER.

ON THE OPPOSITION OF THE PRESENT WORLD TO THE SPIRIT OF TRUE CHRISTIANITY.

(*Concluded from p. 15.*)

I REMARKED, in the conclusion of my last paper, how much the serious and consistent Christian of the present day practically differed from the moral man, although in some respects he might co-operate with him. My observation was general. I propose now to enter into some particulars, and to point out, as I proceed, the offence produced by several of the singularities of the modern Christian.

Let us recollect, in the first place, his leading principles. Is it honesty alone, or a little kindness and good-nature towards his fellow-creatures, which constitutes his character? No: it is faithfulness to God. He is the loyal subject of the King of Heaven, though living amidst many who forget him, and many who are in open rebellion against his authority. His spirit is the spirit of loyalty. While others cultivate the qualities which attract the esteem of men, he is watchful and jealous in his attention to those virtues which he knows to be less popular. Virtues did I say? I mean all the graces of the Christian character. Good works, as they are called, have, in some sense of the term, every where a good name. What sceptic will not speak well of them? What atheist has not praised them? The excellency of these is admitted; the general name of good works (so long as the nature of them is undefined) is perfectly creditable. But things not commonly included in this term awaken the thoughts and attract the desires, as well as occupy the tongue, of the Christian. Prayer and faith are words of less pleasing sound, less needful in the eyes of the world, but of no mean value in the mind of a Christian. These lie at the foundation of his good deeds; these are therefore among the things which he cultivates, and, according to his opportunity, recommends to those around him. His house is a house of prayer; of stated family devotion. Now, I ask, will there never be any awkwardness from this circumstance? Will no jest be, on this account, cast upon him by the profane? Will no offence be given by the declared seriousness of his life? Are all the world of his mind? Do they maintain the same family devotion, and also with the same seriousness? Either they are too lax, or he is too strict. Will they, with one voice, condemn themselves, or will they not rather justify all their own habits by at least occasionally intimating that he is a man who carries too far his religious observances?

Again: his Sabbath is holy unto the Lord. But who, it may be said, will persecute him for this? I would reply, by asking the objector whether he has been used to assert the sanctity of the Sabbath? Whether the fear of ill-natured observation

has not caused him to relax, in respect to his known duty in this particular? Through fear of this very persecution, small as you term it, you have perhaps given up the point.

I will also speak freely of the singularity of the Christian in respect to the choice of his place of worship.

In the first ages of Christianity a number of bigoted persons, charged with being of the "sect of the Nazarenes, a sect every where evil spoken of," used to meet in honour of one Jesus. They worshipped him, it is said by a Roman author, "as if he were a God." Their religious meetings were frequent: they used to keep even a weekly sacrament; and their common conversation was in no small measure religious. They were men, according to their enemies, of scandalous lives, who met only for the purpose of some secret enormities; but a Roman emperor having desired a more particular inquiry to be made into the character of the sect, they were found to be men of a most singular morality and virtue, though they were declared to merit punishment for the obstinacy with which they held fast their superstition.

In these times, persecution of this kind has ceased. Parish churches have been instituted. Christianity is become the law of the land. But has the law enacted, or is it possible that it can secure, that all who undertake a parish shall be strict and serious Christians? It can provide that they shall make profession of Christianity; that they shall read a very Christian service, and sign Christian articles: but if we suppose the Christian world to degenerate, and to become but half-christian, will the laity be the only part that is corrupted? When there is a general defection in the camp, will not some of the watchmen, who are taken from among the camp, be liable to some degree of just suspicion? When in the Jewish church there existed much of the name of religion without the thing, did all the priests continue to be the depositaries of true religion? Did no selfish or worldly motives serve to maintain an irreligious priesthood? Were there no false shepherds, by whom the silly sheep were led astray? Hear Isaiah on this subject—"My prophets," says he in the name of God, "prophesy falsely, and the priests bear rule by their means, and my people love to have it so." How was it in the time of Christ? Did all they who sat in Moses's chair teach Moses's law; or was there not a veil over many of their faces, and did they not make void the law by their traditions?—In saying this, I do not mean to insinuate that the established ministry of a country will *necessarily* degenerate. We protestants, however, by the very principles of protestantism, profess that this is possible, and the subject therefore is open to inquiry. We left the church of Rome, because she had corrupted herself. Has the evil for ever ceased? Has degeneracy come to an end, and are human establishments now perfect?——I repeat that I am making no general and unqualified charge against the ministers of our establishment. I believe that many worthy men have been too lightly and summarily condemned as not being Gospel preachers; but this at least is clear, that a Christian, who looks to the salvation of his soul, will exercise his senses on this subject. He will fix his abode, if possible, where the pure Gospel is preached; and, if this should be difficult, he may perhaps deem it proper to pass out of his parish, in order that he may avoid the ministrations of a lukewarm, a light, or an ill-instructed clergyman of the church, and may have the benefit of a devout preacher; for his worship is no slight or customary service. As the advantage he derives from the means of grace is great, so also is his care in selecting the means which are likely to be the most effectual. What then is

the place of worship which he will prefer? One that is fashionable and popular? Will he regard only the delivery of the preacher, the pleasing psalmody, the decorous way of going through the service; or even the good morals alone, or the general orthodoxy of the sermon? Or will he quietly repair wherever his lighter acquaintances and neighbours may chance to lead the way? No; he hungers after the bread of life; he wishes to know his sins, to escape from his natural ignorance, to learn the undoubted way to Heaven, the path which pious men have trod before him, and in which the excellent of the earth are now walking. He wishes to be armed for the Christian warfare, and to understand how he may most successfully carry on his conflict with the world. Does then the world approve his place of worship? What strong condemnation of their maxims do the men of the world hear, if they happen to stray thither! What an exposure of their character, and what a fearful description of their end!

The world is unmasked at the church of that kind of minister to whom he is most disposed to attach himself. Can the world love the place that unmasks them? The Christian character, that very character which when they see they disapprove, is here held up to view, is recommended and insisted on. The world, in the course of their communication with the private Christian, hear perhaps a few Christian principles occasionally and cautiously submitted to them. Here they find the same principles boldly brought forward. Here life and death, salvation and damnation, are sounded in their ears: mankind are spoken of as divided between two opposite masters: awful truths are declared: sin is painted in hideous colours: the corruption of our nature is shewn: our unworthiness is much insisted on: the necessity of the conversion of the heart to God is asserted: religion is made to be the all in all.—The churches where these searching truths are most faithfully preached, are not unfrequently represented to be places in which religious doctrines are carried too far; where it is dangerous to set your foot, lest you cease to be the accommodating companion that you were used to be. Hence has arisen much, at least, of that outcry which has been raised against the evangelical ministers of the present day. They condemn the ways of the world, and the world condemns them in its turn.

One other point of singularity in the Christian, is his opinion and practice in respect to amusements. To like and dislike the same things, is the ordinary foundation of friendship. To be associated in business, is one means of attachment. To pass the leisure hours together, is a much stronger proof of general agreement. But will a Christian seek his principal pleasure among men in whose mind religion has little or no place? He remembers that they are worldly men; indeed they too frequently remind him of it. How continually does profaneness break out amidst the less restrained intercourse of mixed society! what danger is there lest some licentious jest should be sent round! The Christian, if called into company by his duty, must, as a soldier, serve: but he is not at home in these circles; he is like a man who has strayed from his own army into the opposite camp, from his own party into a party where a set of contrary sentiments prevail. Is this then his element? Does the mirth of the world delight him? Is his heart in unison with all their joy? Never perhaps is a Christian less relaxed, than when he is carried into these scenes of relaxation; and seldom more melancholy, than when constrained to witness the profaneness as well as levity which often characterises their joy. It is easy to see how his reserve must aggravate the unpopularity of his character.

But I must also speak of public

amusements. What has the Christian to do in a playhouse, where, if the name of God is mentioned, it is mentioned only to be profaned; where false principles are often inculcated, and the most licentious jests abound? He regards it as a chief seat of vice, as the beloved resort of the more licentious part of the community, as a spot the very air of which is infectious. Is this the place to which that man will repair who has been taught "not to touch the unclean thing," and "to hate the very garments spotted with flesh?" It is not necessary to mention other places of amusement, which serious Christians are generally known to avoid. Although the Christian may not censure his neighbour for attending them, yet his very absence operates in some measure as a reproach. He is glad to save the time which others so freely bestow on these unprofitable objects;—I say unprofitable, because the generality of our public amusements are far from contributing to the health of the body, or from operating as a real relaxation from business. It is here that a career of vanity is begun, and that the little and low ambition of excelling in dress, in person, in familiarity with persons of rank, is cultivated. It is here that the young are taught to admire wealth, and the splendour which wealth communicates. It is here that they learn a false estimate of human things.

The general turn of mind manifested by a Christian, the effort which he often makes to introduce useful and even religious conversation, and the unbending singularity of his opinions, add to his unpopularity, and often excite a spirit of contradiction. The world compliment each other into good-humour; their professed sentiments will often change with their company; a contrariety of opinions is seldom manifested, lest the unruly passions should break out; truth is in a great degree discarded. How unaccommodating, therefore, must appear much of the language of the Christian! How presumptuous is he, to have an opinion of his own; to contradict the rash and thoughtless sayings which are hazarded around him! Self-sufficiency, conceit, rudeness, and incivility of manners, will be imputed to him. He has his opinions on many of the common affairs of life, and he is steady in affirming them, whether he comes into this or that company. He has, besides, some great fundamental principles, which produce a thousand contradictions of the prevailing practices and sentiments.

But there may arise occasions on which he is called to suffer still more peculiar opposition. If his love to God be ardent, and his devotedness to Christ entire; if his charity to men be warm and glowing; if, in short, he much resembles his divine Master, it is possible that he may, on some occasions, be conformed also to the sufferings of Christ. Have you never observed, that whoever attempts to render distinguished services to his fellow men often meets with distinguished opposition? Does not he who would deliver men from oppression, bring down upon himself the fury of the oppressor? Does not he who is the most forward to expose wickedness, bring down upon himself the slanders and hostility of the wicked: True, you will say, of the wicked; but I further ask, whether, if the individual in question be a religious man, a multitude even of decent persons, who are without religion, will not too easily believe the slander, and unite with the profligate in their cry? Here then is the very point of the question. The servant of Christ feels it his duty to do many things, for the repression of vice, from which merely moral men shrink. He is placed in the front of every battle. It is on him that the shafts of the profane commonly alight: his religion, they well know, is unpopular, even with many men of grave but worldly characters. They fasten, therefore, on the religious man; misrepresent such parts of

his character as are least understood by the world, and are most capable of misrepresentation; possibly, also, charge him with some real faults; call up to remembrance the sins he has repented of; and revenge themselves for that integrity which thwarts their interests, by spreading calumnies ingeniously mixed up with truths, hoping thus to terrify him into a toleration of their iniquities. When a lax Christianity generally prevails, many even of the ministers of religion will be found leaning to the body which oppose the righteous; and the charge of these ministers will probably be, that of not being well affected to what they are pleased to call the church; for they are themselves the church, according to their own view of the subject. They are the standard of faith and practice. The spirituality to which they do not attain, is mysticism. The morals which they and their followers do not reach, is needless severity and puritanism. The doctrinal knowledge which they do not possess, is controversial divinity. All below them indeed is vice and ignorance, but all above them (and Christianity is itself above them) is pharisaical strictness, or it is fanaticism.

Before I conclude, I would observe, that the Christian derives one obvious benefit from all this discredit and opposition:—he is led to examine his foundations: he inquires whether that religion, for the sake of which he endures the frown of the world, is worth the sacrifice; whether he is founded in those opinions which he finds to be so perpetually controverted. Worldly men, suffering no inconvenience from the religion which they profess, and having little zeal to propagate it, seldom examine themselves on this subject; the truth of their Christianity does not come into question. But persecution for righteousness' sake, and even that opposition of which I have treated, by exciting doubts respecting the truth itself, sharpens the spirit of inquiry. A young man, for example, feels it to be an awful thing to stand so unsupported as he often finds himself to be in his religious opinions. He is conscious that he can claim no natural superiority of discernment. He has much deference for his elders, much unfeigned reverence for those who are his appointed instructors in the Gospel. Let it not be supposed that there is no modesty in any of the men who come to conclusions, in respect to their religious concerns, which are very different from those of the multitude. No; the Christian has examined again and again, and the firmness which is so discernible in him is the result of long and deep consideration. He looks especially into the Scriptures. He is driven by the opposition of men to the word of God, and he reads it with a lively interest. A large portion of those who peruse it draw few or no inferences, and make little or no self-application. It is all very good and true, according to their general persuasion, but they are in fact unacquainted with it. Many infidels will plainly condemn the Scripture, because they see its contrariety to their sentiments and practice; but the nominal Christian, who lives nearly after the manner of an infidel, has not his senses exercised on this subject. He reads with half-shut eyes, and does not know how opposite is the spirit of the world to the spirit of the Gospel. Oh how plainly does the Book of God describe the contest which has ever subsisted between the world and the believer! Soon after the fall of Adam the controversy commences; Cain and Abel are opposed to each other. All flesh is now said to have corrupted their way before the Lord, and the general deluge follows. Noah alone, and his family, are at this time affirmed to have found favour in the sight of God. Did the prophets and patriarchs experience no opposition from the world? "Which of the prophets," said Christ to the Pharisees, "have not your fathers persecuted?" Whoever reads the Psalms of David with attention, will find a large part of them to consist in the opposition

which he experienced from the multitude of the wicked. "Help, Lord; for the godly man ceaseth, the faithful fail from among the children of men." "Mine enemies are lively, and they are strong, and they that hate me wrongfully are multiplied: they render unto me evil for good, because I follow the thing that good is."

Turn then to the days of Christ. "Verily both Herod, and Pontius Pilate, and all the Jews, were gathered together against him."—"Strive to enter in at the strait gate," exclaimed our Saviour, "for strait is the gate and narrow is the way that leadeth unto life, and few there be that find it."

Let me add the testimony of the apostles. That disposition to take part with a careless and irreligious world, which now, alas! is often deemed a part of Christian charity, was spoken of by them as a sort of spiritual adultery. "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God: whosoever, therefore, will be a friend of the world, is the enemy of God."

But time would fail me, if I should attempt to number up the passages of Scripture which guard us against the idea that we may live in harmonious fellowship with the generality of men around us, and yet be Christians of the same stamp with those who adorned the age of the apostles. Sin indeed is more restrained in our days, but still it has the ascendancy. Let us learn, therefore, to suspect ourselves "when all men speak well of us;" let us be content to pass through evil report and good report; and let it be a point well settled in our minds, that no exemplariness which we can manifest, and no prudence which we can exercise, will be able entirely to remove the offence of the Gospel.

S. P.

FAMILY SERMONS. No. II.

Acts xv. 9.—*Purifying their hearts by faith.*

Whoever turns his eyes inwards, may see all things disordered and out of tune there; his understanding, his will, his passions, his conscience, all depraved, and incapable of executing their proper offices as they ought. And if he has any regard to his own good, he must be very desirous to know how he may be freed from these disorders, and how the faculties of his soul may be restored to their original tone and temper, so as to act, in some measure at least, as it was designed they should do. But the great question is, how this may be done. If we consult the Scriptures, we may there clearly see the way which God himself has appointed—namely, that of *faith*, or *believing*. It is to this, and to this only, under God, that not only our pardon, justification, and reconciliation to God are ascribed; but likewise the enlightening of our understanding, the regulating of our wills, the subduing of our passions, the reducing of our whole souls into a right and sound temper. In short, it is by faith that God purifies the hearts of men. God is the efficient cause; but faith is the instrument, or means, by which he works. Let us consider this important subject more particularly.

The heart or soul of man was at first made pure and spotless, acting in all respects according to the will of Him that made it: knowing all things it was bound to know, and thinking of all things just as they are; always choosing the best or chief good before all things else. Thus God made man upright, in his own likeness, breathing into him a most pure and perfect soul, every way agreeable to his divine will and nature.

But now the case is entirely changed: for the heart of man is now perverted; *it is deceitful above all things, and desperately wicked.* Its powers are shaken; its motions irregular and disorderly; nothing does its office rightly; both the *mind and conscience are defiled.* Hence it comes to pass, that men are generally averse to every thing that is truly good, and wholly in-

clined to evil. Nor is this the case only of some, but of all men, by nature: *they are all gone aside; there is none that doeth good, no, not one.* Erroneous opinions and vicious habits, folly and vanity, impurity and corruption, too aptly describe man in his natural state. From this account of man we may perceive what is meant by *purifying the heart.* The heart may then be said to be purified, when it is freed from these disorders; when it can clearly discern between truth and falsehood, right and wrong, good and evil; when it can think aright of God, and of all things necessary to our eternal happiness; when it can receive *the truth in the love of it;* when it can delight in that which is good, and prefer it before vice and wickedness; when it can pass a right judgment on its own actions, acquitting or condemning them as they really deserve. In short, the heart is then purified, when it is reduced again to its first disposition, and set again to keep God's commandments, and to do all such good works as he hath prepared for men to walk in.

But, how can a corrupt heart be thus purified? The apostle tells us, it is done, under the influence of the Holy Ghost, *by faith*—that is, by believing or being fully persuaded of the truth and certainty of what God hath revealed to us in Scripture, concerning himself, his Son, his will, and all such things as we ought to know in order to our serving him aright here, and being happy with him for ever. Now if we believe or assent to any thing which God hath said, because he hath said it, taking his word for it, this rectifies all our mistakes about it, and gives us a right notion of the thing, which otherwise we could never have had. Thus we can conceive and think of God as of one that exists in and of himself, and gives existence to all things else; that he is every where, knows all things, and can do whatsoever he will; that he is infinitely wise, and great, and just, and good; that he is Jehovah, gracious and merciful, long-suffering, abundant in goodness and truth; that he made all things by his word, upholds all things by his power, and orders all things according to his pleasure; that it is in him we live, and move, and have our being; that it is from him we receive whatsoever we have or are; that the Father, Son, and Holy Ghost, are all this one Jehovah; that Jesus Christ is the eternal and only begotten Son of God, one with the Father; that in the fulness of time he became man; that as such he died upon a cross for the sins of mankind, and became a propitiation for the sins of the whole world; that he rose again the third day, and went up into heaven, where he now appears in the presence of God, interceding with God for his people, that they may not perish, but have everlasting life, and whence he sends his Holy Spirit to purify their hearts and prepare them for future glory; that Christ is able to save to the utmost all that come to God by him; and that he is the only Saviour of mankind, there being *no other name given under heaven among men, whereby we must be saved.*

These and such like fundamental truths being asserted in the Gospel, they who cordially receive it as a revelation from God himself, will have their hearts possessed with so strong a sense of them, that they are thereby freed from all false conceptions about their salvation: they are led to trust only in God their Saviour for it, and for all things necessary to the attainment of it. They there clearly see that in order to attain this salvation their hearts must be purified; and that this is done by faith. *We are sanctified by faith that is in him; we are sanctified by the truth*—by the *word of God. Now are ye clean, through the word that I have spoken unto you,* believed by you, and abiding in you.

Neither is this all that faith does towards purifying the heart; for Almighty God, in his holy word, hath not only discovered to us all such truths as are necessary to the rectifying of our errors and the in-

forming of our judgment; but he hath there revealed his will to us—what he would have us to do, that we may serve and glorify him in the world, and at last attain everlasting life through Christ our Saviour. And if with the heart we believe what is there written, we shall not only understand aright what he would have us to do, but likewise strive all we can to do it. For believing it to be the will of God, the will of him that made and governs all the creatures in the world, and us among the rest, we can never be easy in our minds unless we act according to it, for fear of incurring his displeasure. They who dare do otherwise, may be confident, that, whatever they may pretend, they have no true saving faith. If they had, that would soon awaken their consciences, correct the irregular motions of their minds, and incline them wholly to God and his holy laws, in order that they may enjoy his love and favour, whom they believe to be the chief good. Thus doth faith, in the hands of God's Holy Spirit, operate on the hearts of men; it casts out all proud conceits, all inordinate desires, all unruly passions, every thing that corrupts and defiles the mind, and so restores it to a pure and holy temper. And that it may do this more effectually, God, in his holy word, hath not only made known himself and his will to mankind, but he hath there also threatened such great punishments against those who break his laws, and promised so many blessings to those who keep them, and hath intermixed such divine truths among them, that, if firmly believed, they must needs overpower the corrupt inclinations of our hearts, subdue all vicious habits, and keep us *stedfast, unmoveable, always abounding in the work of the Lord, as knowing*, or being fully assured, *that our labour shall not be in vain in the Lord.* In short, if, looking to God for the gracious light and direction of his Holy Spirit, we diligently observe what is revealed in Scripture, and lay it up faithfully in our hearts, so that his word may abide in us, we shall be infallibly guided in every thing we ought to do, and likewise most powerfully excited and strengthened to perform it; we shall be led to abhor all manner of evil, and to delight only in that which is good.

That we may the better understand this, let us call to mind some of the divine sayings of Christ, and consider what effect they would have on our minds, if once fixed there by a strong and lively faith.

1. Suppose then that our hearts are distracted with the cares of this life; that we even know not how to get such things as are needful for our support: let us consult the word of God and attend to its counsel, which is this; *Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.* Now if we really believe these words of God our Saviour, and accordingly observe the course which he has prescribed, making it our chief care and study to serve God, so as to obtain his kingdom and righteousness, our hearts may then be at ease; for we have the word of God, the greatest security in the world, for it, that we shall not only get what we thus seek, but all things else that are really needful for us. How then should we feel any farther solicitude about them?

2. Are we apprehensive of some great danger from our fellow-creatures; that they may injure us, or even take away our lives? What saith the Bible? *Fear not them which kill the body, but are not able to kill the soul, but rather fear him which is able to destroy both soul and body in hell.* If we receive this answer with that faith which it deserves, our hearts should no longer be disturbed with the fear of what men can do unto us, but filled with the pure and holy fear of Him who alone is able to make us happy or miserable for ever.

3. In like manner, are our hearts puffed up with vain and groundless hopes of getting to heaven, only by

professing the religion of Christ, whether we practise it or no? Let us hear what our Lord saith to this: *Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father, which is in heaven.* If we receive this saying of our Lord with a firm persuasion of its truth, such vain hopes would immediately vanish, and we should set ourselves in good earnest to do the will of God, as ever we expect to get to heaven.

4. Are our minds infected with high notions of ourselves, and with an ill opinion of other men, so as to think favourably of our own spiritual state, while we think unfavourably of theirs? God saith to such: *Judge not, that ye be not judged: for with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again.* This, firmly believed, would tend to bring down our self-conceit, and lead us to judge ourselves rather than other men.

5. Are our affections placed on the things of this world? Are we in love with its riches, its honours, or its pleasures? And do we nevertheless flatter ourselves with the hope of heaven? Let us but believe the Divine declarations — *He that will be the friend of the world, is the enemy of God: Love not the world, neither the things that are in the world: Ye cannot serve God and Mammon*—and it will be our anxious study to wean our hearts from earthly objects, and to place them on those things that are above.

6. Do we indulge in any known sin, whether it be covetousness, or impurity, or excess? Are we apt not to adhere closely to truth in our conversation? Do we cherish an impatient, a quarrelsome, or a discontented spirit; an overbearing, unkind, or revengeful temper? These are cases to which the word of God distinctly applies. *Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived, neither fornicators, nor adulterers, nor thieves, nor covetous, nor drunkards, shall inherit the kingdom of God. All liars shall have their part in the lake which burneth with fire and brimstone. Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you. Be content with such things as ye have. Submit yourselves one to another, in the fear of God. Love your enemies.* And to those who fail in these respects, what is our Saviour's language? *Except ye repent, ye shall all likewise perish.* If we should hear a voice from heaven uttering these words, how should we be startled by it? How much more, if we really believed it to be the voice of God himself? Ought not this to melt down our hearts into sincere repentance, and turn us from our sins to God, that we may not perish everlastingly.

7. Are our hearts, on the other hand, heavy laden with the burden of our sins, so as to be ready to sink down in despair? What doth the Lord say in this case? *Come unto me, all ye that labour and are heavy laden, and I will give you rest. Him that cometh unto me, I will in no wise cast out.* What can we desire more than this, to support our drooping spirits? If we do but believe the word of God, and by faith apply to him for those things which he hath promised; this would keep our hearts fixed, trusting in the Lord; so that instead of despairing or doubting of his mercy, we shall be enabled to praise him, and to rejoice in his holy name.

8. Are we in doubt respecting the course which things will take in the other world, and therefore indifferent how we live in this? Let us consult our great oracle, and we shall be fully satisfied. Christ, speaking of the final state of the righteous and the wicked, saith: *These shall go away into everlasting punishment, but the righteous into life eternal.* Who can believe this, and yet remain doubtful, how all sorts of men

shall live hereafter, or careless how he himself lives here? No: a lively and constant belief of this would purge our conscience from dead works, to serve the living God. It would turn the scale of our affections, and make us loath and abhor sin as much as ever we loved it. It would put us upon constant and sincere endeavours so to live, in all respects, that we may not be found in the last day among those who shall be condemned to everlasting punishment, but in the number of those blessed souls who shall inherit eternal life,

Thus I might run through all the oracles of God, and shew that a firm and cordial belief of them is the most sovereign remedy for all the distempers of our hearts, and the best means that can be used to purify and make them holy. But, then, we must remember that this is only the means: it is God who is the agent: it is he who purifies our hearts by faith, not only because faith itself is his gift, so that whatsoever is done by it must be ascribed to him; but because it is only the instrument whereby the Holy Spirit operates on the heart, exciting, quickening, directing, and confirming our faith, so as thereby to cleanse the heart from all sin, and to reduce it to such a temper, that our heavenly Father, through the merits of his Son, is pleased to look upon us as pure and holy. Therefore he is said to *purify their hearts by faith*.

After this explanation of the words of the text, is it possible not to perceive that there is but little faith in the world; that there are but few who truly believe? I say truly; for I know there are many who profess to believe the Bible to be the word of God; at least they do not deny it; nay they perhaps in some sort believe it. But then their faith is not of the right kind: it is not that cordial belief and assurance of the truth of Scripture which worketh by love: for if it were, their hearts would doubtless be purified. But most men's lives give us too much ground to fear that their hearts are not right with God, and, by consequence, that they do not believe aright. *When the Son of God cometh, shall he find faith in the earth?* I fear, if he should come now, he would find but little.

We may likewise here observe the close connection there is between justification and sanctification. "We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings." But by this same faith, by which we are justified before God for the merits of his Son; by this same faith, through the power of his Holy Spirit, our hearts are purified, and we are made sincerely devoted to the service of God. So that no man may pretend that he is in the favour of God, that he is in a justified state, unless he be also sanctified; unless he hate and renounce all sin and impurity; cordially love his God and Saviour; and abound in all those fruits of righteousness, which are by Jesus Christ to the praise and glory of God.

A third remark we would make is, how necessary it is for all men that they should believe the Gospel, and how blessed they are who do so. As all unbelievers are certainly in a state of sin, and liable every moment to be condemned to everlasting punishment, so they who believe have not only their sins pardoned, but their hearts are also purified and rightly disposed and qualified for the sight and enjoyment of heaven. *Blessed are the pure in heart, for they shall see God.*

Lastly; we may see, from what has been said, how much it concerns us all, not only to profess, but cordially to believe the Gospel. And for that end we should diligently study the word of God, and take all opportunities of hearing it read and expounded, as being the ordinary means by which faith is produced. We should also pray to God without ceasing, that he would both

help our unbelief and strengthen our faith; and we should often resort to the table of our Lord, there to be refreshed and comforted with the tokens of his dying love. It is by the constant exercise of ourselves, not in one, but in all these means of grace, joined to a strict and frequent self-examination, that faith is begun, continued, and strengthened in us, as to be able, by the influence of God's Holy Spirit, to cleanse the thoughts of our hearts, and make them pure and holy. Let us therefore now resolve, by the grace of God, to do so, that we may live with a constant sense of God on our minds; that our faith may grow stronger and stronger every day; that by it our minds may be enlightened, our sins subdued, and our hearts purified; so that we may now shine as lights in the world, be made every way meet to be partakers of the inheritance of the saints in light, and at last receive the end of our faith, even the salvation of our souls, through Jesus Christ our Saviour: to whom, with the Father and the Holy Ghost, be all honour and glory now and for ever. Amen.——*Beveridge.*

To the Editor of the Christian Observer.

The practice of making reflections, and drawing inferences from facts that come under our notice in common life, tends greatly to promote our moral improvement. Human nature is the most familiar and instructive subject for observation. Sententious reflections on men and manners, on character and conduct, at once improve the understanding and impress the heart. Should the few sententious sayings and moral maxims which are subjoined prove sufficiently interesting for the Christian Observer, they are at your service.

G. B.

Men are more unhappy in reproaching themselves when guilty, than in being reproached by others when innocent.

When interest is at variance with conscience, any distinction to make them friends will serve the hypocrite.

Those, who have great application to trifles, have seldom a capacity for matters of importance.

Those, who take their opinions upon trust, are always the most violent.

Men are governed by custom. Not one of a thousand thinks for himself; and the few who are emancipated dare not act up to their freedom, for fear of being thought whimsical.

He, who is the slowest to promise, is the quickest to perform.

A proud man is like Nebuchadnezzar: he sets up his image to be worshipped by all.

The same littleness of soul that makes a man despise inferiors, and trample on them, makes him abjectly obsequious to superiors.

Flattery is a false coin, which our vanity makes current.

Men make themselves ridiculous, not so much by the qualities they have, as by the affectation of those they have not.

To say little, and perform much, is the characteristic of a great mind.

A man, who gives his children a habit of industry, provides for them better than by giving them a stock of money.

The friendship that is formed insensibly, and without professing much, is generally lasting.

The young are slaves to novelty, the old to custom.

No preacher is so successful as Time. It gives a turn of thoughtfulness to the aged, which nothing would impart while they were young.

Men never sin with less restraint, than when they are influenced by false principles of conscience.

MISCELLANEOUS.

MEMORANDA RESPECTING HAYTI.

(Concluded from p. 22.)

Character and Anecdotes of Dessalines.

Dessalines, at the time of the revolution, in 1791, was slave to a negro. His quondam master still lived in Cape François, and was well known to Mr. ——. His name was Dessalines; and the emperor, Jean Jaques, took that surname from him. He was a shingler (what would be called a tiler in this country), and the now emperor formerly worked with him at that trade. The old man told Mr. ——, that the emperor had always been "a stubborn dog, but a good workman."

Dessalines retained great affection for his master; one more proof of that gross falsehood, so industriously propagated by the advocates of the present West-Indian system, that free negroes are more cruel than whites to their slaves. He had appointed him to the office of his chief butler. I asked whether he could find no more honourable station for him, and was answered, None that the old man would have liked half so well. He was extremely happy, and made amends for the abstemiousness of the emperor, who, though he kept a good cellar, drank nothing but water.

Dessalines could not read, but had learned to sign his name. He employed a reader, and used to sit in a most attentive attitude to hear the papers that were read to him. Among these, were some of Mr. Wilberforce's speeches on the Slave Trade, which Mr. —— had seen, as translated and printed by his imperial majesty's order, in the Gazette of Cape François.

The empress was the most handsome and most accomplished negress perhaps in the West Indies. She was the favourite mistress of a rich planter, at whose expense she had been well educated; and Mr. —— spoke of her as a highly amiable woman, who did all she could to soften the natural ferocity of her husband's character, though, it would appear, with little success. He had daughters by a former wife, but no son. He was a man of profligate habits. This extraordinary man was short in his person, but strongly made; of great activity, and invincible courage. His military talents were thought superior to those of Toussaint, but in general capacity he was vastly inferior to that illustrious character, and was not thought by Mr. —— to rise above mediocrity. He commanded great respect, but it was by the terror he inspired. Yet it would appear that he was sometimes open and affable, and that he could even be generous. He was distinguished by some odd caprices, evidently the effect of personal vanity. He was fond of embroidery and other ornaments, and dressed often with much magnificence, at least according to his taste and ideas: yet at times he would put on the meanest clothes he could find, and exhibit himself publicly in them. But what was still more singular and ridiculous, he had a great ambition to be an accomplished dancer, and actually carried about with him a dancing-master in his suite, to give him lessons at leisure hours. Nor could a more acceptable compliment be paid him, than to tell him that he danced well, though, contrary to the ordinary case of the negroes, he was very awkward at that exercise. His age was about forty-two. He was put to death in the year 1806, soon after I received this account.

Character and Anecdotes of Christophe.

Christophe, who was then second in command, but has since succeeded Dessalines, is a man of a very

different character. He was born at Grenada, and was also a slave at the time of the revolution. He was about the same age with Dessalines, and, like him, had been an early friend and faithful adherent of Toussaint; and seemed by no means so dissimilar in character to that great man, as Dessalines had proved himself. In particular, he was not stained by any gross vices, but was a good husband and father, and observant of the duties of religion. Christophe was of a hospitable turn, kept good wine, and partook of it freely, though not to excess. As commander in chief at Cape François, he often gave public dinners, and entertained very handsomely, not to say magnificently. The officers of the British navy, as well as foreign merchants, were his frequent guests. Both he and Dessalines had a propriety, and even dignity of manner, which were very extraordinary in uneducated men.

Though Christophe was equally illiterate with Dessalines, he much exceeded him in general capacity. Mr. —— said, he was a man of uncommonly strong natural parts, and spoke in the colonial assembly in a very able and forcible manner. He understood the English language sufficiently to enable him to converse in it with ease.

He was so far from suspecting treachery, or feeling disaffection, after peace had been concluded with Le Clerc, that he entrusted his eldest son to general Boudet, when that officer, a favourite of Bonaparte, returned to France; and he gave him 8000 dollars to defray the expence of the lad's education. The general pocketed the money, and put out his charge as a foot-boy; a station in which, unless murdered by Bonaparte, he probably still remains.

Christophe had once an opportunity to shew his moderation of temper and good sense at the expense of our national credit. Captain —— had the command of a ship of war on the Jamaica station, and was frequently on shore at Cape François, where our officers had always been very respectfully treated. He went one night to the theatre (for it continued open there till the time of the massacre), and took with him a large party of marines. When the seamen, at a late hour, were returning to their boats, the black centinel on the wharf stopped one of them, who carried a large bag or sack, it being contrary to regulations that any goods should be conveyed from the shore at night. It is said, that the bag contained a French child, whom they were humanely carrying away in that clandestine manner, at the request of its parents, the emigration of the white French being at that time strictly prohibited. The boatmen would not give way to the centinel, who gave the alarm; and the news of the dispute being carried to the theatre, captain —— marched his marines to the wharf, and, instead of paying respect to the laws, was very outrageous with the black soldiery. On this Christophe was sent for, who hastened to the place to prevent mischief. On his arrival, he gently and respectfully expostulated with captain ——, on the impropriety of breaking through the necessary regulations of the harbour. "You and your officers and people," said he, "may go on board at any hour you please, though even this is contrary to rule; but the centinel did right, and must be supported, in preventing the embarkation of any goods at this hour." In return, captain —— loaded him with abusive epithets, and used other language of the most offensive kind. A word or a sign from Christophe would have been certain destruction to the whole party; but he preserved the most perfect self-command, and reproved the vulgar insolence of the British commander with a dignified moderation. "You are," said he, "a disgrace to the English navy; but I shall not judge of your countrymen in general from you. I consider and shall treat you

as a boy. Go off in safety: but learn to behave yourself better in time to come."

After this, of course, captain —— landed no more; and our navy officers, in general, kept aloof from the island, till a new squadron arrived on the Jamaica station. But their successors were on very good terms with the Haytians, often entered the harbour of Cape François, and were handsomely entertained on shore by the black commanders. The negro chiefs were notwithstanding of opinion, that we were in general determined enemies to their freedom.

[The above Memoranda, let it be remembered, refer to the period which preceded the death of Dessalines. That event happened in October 1806*. From that time this unhappy island has been torn by civil dissension, Christophe being at the head of the northern division of it, and Petion of the southern. But so confused and contradictory are the accounts which have reached this country, that it would be very difficult either to give an opinion on the merits of the contest, or on its probable issue.]

ON THE PROBABLE DESIGN OF PROVIDENCE IN SUBJECTING INDIA TO GREAT BRITAIN.

No. IV.

On the Fitness of Great Britain for such a Design.

THE fitness of Great Britain, as an instrument for the execution of this design, is much increased by the circumstance of her being *a civilized nation*. It has been admitted that there are some few instances in which the conquering nation have embraced the faith of their captives. But there appears to be no instance of this, where the former has made the greatest progress in civilization. We have already shewn, that the tendency of the vanquished to receive the religion of the victors originated in the feeling of inferiority which conquest must infuse. Now, in cases where, to an inferiority of brute force and skill in arms, is superadded a like inferiority in arts and civilization, this feeling will sustain a great increase. It is peculiar also to this last species of superiority, to be always felt, and to be as readily acknowledged. It is always felt, because it does not, like advancement in the abstruse sciences, or even in military skill, shew itself only upon rare occasions, in the solution of a problem, or in the construction of a camp, but in every possible contingency where power may be displayed, sufferings mitigated, or happiness increased. And it is readily acknowledged, because, as superiority in brute force or the science of war generally proves itself by twisting and rivetting the chains of the vanquished, so the hand of civilization is employed for a time perhaps in concealing and lightening their chains, but at length in filing them away.

Now it may be confidently affirmed, that no nation possesses so abundantly as Great Britain this particular means of recommending her religion. Inferior perhaps to some, in those arts which merely adorn life; in those which tend to make a happy people, she has no rival. The Hindoos have few machines, and those of the rudest construction; nor do they comprehend any of those mechanical principles, by which invention works in the erection of them. They employ no systematic division of labour. They want many implements and utensils which the early stages of European civilization supply. When therefore they are admitted to contemplate more nearly the multiplied resources of British ingenuity; those arts by which we oblige countries to purchase from us their own raw produce, raised to a hundred times its original price;

* See Christian Observer for 1807, p. 57.

those machines that in many departments wholly supersede bodily labour; those manufactured articles, which even our enemies are forced to buy; they may well do homage to the genius of the nation to whom they have submitted.

The Hindoos have sufficiently felt the superiority of our arms: but this feeling varies with the vicissitudes of war, and would vanish with a single defeat. The Americans thought the Spaniards gods, till they found the corpse of one upon the field of battle. Our commercial and mechanical superiority, on the contrary, will exercise a more lasting influence, and, if left to itself, will obtain for us a peaceful and bloodless victory. Let our people, as far as national security permits, beat their swords into ploughshares; let them go forth with the Bible in one hand, and the loom in the other; let the Hindoos see, that, far from perishing as they do in the shade of their superstition, art and science flourish under the wing of Christianity; and, forced to recognize our skill in all departments except one, they will scarcely suspect us in that alone, but conclude that the wisest people must have the best religion. It is thus that the "United Brethren," the most successful missionaries in the world, pave the way for Christianity: they conciliate the esteem of barbarians for what is unseen, by benefits which cannot be mistaken. And it is thus also that the Deity enthrones himself in the heart of his creatures, who, awed by the Majesty which is seen, adore what they do not comprehend for the sake of what they do.

THE SIEGE OF ZARAGOZA.

In the summer of last year, Mr. C. R. Vaughan, Fellow of All Soul's College, Oxford, and one of Dr. Radcliffe's travelling fellows from that University, made a tour in Spain. He visited Zaragoza, where he remained several weeks, living at the table of Don Joseph Palafox, and conversing much with him; and, while there, he took great pains to ascertain every particular of the siege which that city had endured. The result of his inquiries is published in a small pamphlet *; and if any profit should arise from its sale, it will be applied to the relief of the inhabitants of Zaragoza, who are about to be exposed to fresh, and probably much more dreadful, hardships, in a second siege. Mr. Vaughan has it further in view, to set on foot some public subscription for their benefit, and he conceives that the best mode of exciting the compassion of the public towards them, is by simply stating all he knows of their heroic achievements. In any case, he adds, "it must be right in times like these, to record an event which teaches so forcibly the resources of patriotism and courage."

We have read, with astonishment and admiration, this narrative of Mr. Vaughan; and, anxious to give all the effect in our power to the benevolent views which have led to its publication, we have determined to lay before our readers the substance of it, in the hope that it may induce them, not only to purchase this interesting pamphlet, but to contribute, in some more direct way, to the relief of these suffering patriots.

Substance of a Narrative, &c.

Zaragoza is seated on the right bank of the Ebro, with a suburb upon the left, connected with it by a stone bridge. The city is commanded by some high ground, called the Torrero, about a mile to the south-west. The canal of Aragon, over which there is a bridge, divides the Torrero from another elevation, where the Aragonese erected a battery previously to the siege. The walls appear to have been constructed merely to facilitate the levying of taxes upon articles brought into the town for sale; the gates,

* Sold by Ridgeway, 170, Piccadilly.

nine in number, are of the most simple construction, and the *alignment* between them is in some places preserved by the mud-wall of a garden, in others by buildings, or by the remains of an old Moorish wall, which has a slight parapet, but without any platform even for musquetry. The houses are three stories in height; the streets very narrow and crooked, excepting one or two market-places, and the street called the Cozo, nearly in the centre of the town. The population of Zaragoza may be estimated at about 50,000 souls.

It was on the 25th of May, 1808, that the inhabitants of this city, and of the surrounding country, rose in a mass, to repel the aggressions of the French; and the Captain-general of Aragon, having betrayed an inclination to submit to the enemy, they conferred the government upon Don Joseph Palafox, the youngest of three brothers of one of the most distinguished families in Aragon. This nobleman, who was thirty-four years of age, had, at this time, very little acquaintance with military affairs; he had never seen actual service, and his time had been principally past in the dissipation of Madrid, where he had distinguished himself by the splendor and fashion of his appearance.

At this time Navarre and Catalonia were possessed by the French; the passes of the Pyrenees, leading into Aragon, were open; and Murat, with the main body of the French forces, was stationed at Madrid. Thus surrounded by his enemy, General Palafox found that the regular troops at Zaragoza amounted to two hundred and twenty men, and that the public treasury of the province could furnish him only with 2000 reals, equal to 20*l.* 16*s.* 8*d.* sterling. Placing, however, a just confidence in the patriotism of the people, he immediately declared war against the French, by issuing a spirited proclamation, which has been circulated already in England.

Early in the month of June, and before a force could be organized for the defence of Aragon, the French detached 8000 infantry, and 900 cavalry, against Zaragoza. These troops were opposed in their march by bodies of armed peasantry. But the ill-armed and undisciplined Aragonese were uniformly compelled to retire before their enemy, who on the 14th of June had advanced within a very short distance of Zaragoza, where they took up a position on the opposite side of the Ebro to that on which the town stood. The Aragonese had hastily planted some cannon before the gates of their city, and also in favourable positions without the town, particularly at the Torrero, and upon the height near to it.

On the 15th the French sent a detachment against the out-posts on the canal, while their main body attempted to storm the city. The Aragonese fought with great fury, but without order; their artillery was served by any persons who chanced to be near it; every one alternately commanded, and obeyed; but all were animated by the same spirit, and their efforts, after a most severe conflict, were crowned with success. A party of the enemy, that entered the town, were instantly put to death, and the French general, convinced that it was fruitless to persevere in his attack, withdrew his troops out of reach of the cannon.

Zaragoza possessed very slender resources to sustain a siege. Its fortifications consisted merely of mud-walls; it was destitute of heavy artillery, and without troops that could undertake sorties. In spite of all these discouraging circumstances, the people, confiding in God and the justice of their cause, determined to defend their town to the last extremity. General Palafox set out to provide resources for a siege, and also to place the rest of Aragon in a state of defence. He found about 1200 soldiers, who had escaped from Madrid, and uniting with them a small division of militia, he re-

solved with this force to attack the French. He had hoped, by a manœuvre, to place the French between his little army and the city of Zaragoza. His intentions, however, were frustrated by a sudden attack on the part of the enemy, when, after a most obstinate but fruitless resistance, he was compelled to yield to superior numbers and discipline. The wreck of this little force with great difficulty threw themselves into Zaragoza.

The French, having received reinforcements, began to occupy the military positions in the plain that surrounds Zaragoza; and though the valour of the besieged did not allow them to carry on their operations unmolested, in a short time they had invested nearly one half of the town, and on the 28th of June they took possession of the Torrero. The neighbouring battery also fell into their hands; the officer who commanded it was declared a traitor for not having done his utmost, and on his return to Zaragoza, was immmediately hanged. The city could now communicate with the country only on the side of the Ebro.

During these operations, the Aragonese were employed in placing their town in the best state of defence that their resources would admit of. They tore down the awnings from their windows, and formed them into sacks, which they filled with sand, and piled up before every gate, in the form of a battery, digging round each of them a deep trench. They broke holes in the mud-walls, for musquetry; and sometimes, where the position was commanding, cannon were stationed: houses were pulled down, or burned; gardens and olive grounds cheerfully rooted up, wherever they impeded the defence of the city. The exertions of the men were animated by the women, who formed themselves into parties for the relief of the wounded, and for carrying water and provisions to the batteries, while their children conveyed cartridges, which were made by the monks.

The French continued to invest the city more closely, and scarcely a day passed without a sanguinary contest between detachments of the Aragonese, and their enemy. In the last few days of the month of June, a reinforcement of upward of 600 regular troops contrived to enter Zaragoza. About the same time, two pieces of cannon (24 pounders) and some shells, were procured.

The enemy drew their resources from Pamplona, whilst the Aragonese, now completely surrounded, had not one fortress to which they could have recourse, either for ammunition, or for cannon.

About the last day of June, a powder-magazine, in the heart of the city, blew up, and nearly a whole street was reduced to ruins. The inhabitants had scarcely recovered from their consternation, and from the labour of extricating their fellow-citizens from the ruins, when the French opened a destructive fire upon the city. About 1200 shells and grenades fell in Zaragoza, which had not one building that was bomb-proof, nor had the inhabitants then taken the precaution of placing beams of timber together, endways, against the houses, behind which passengers might find shelter, whenever a shell should chance to fall near them.

The attack of the enemy was directed principally against the gate called *Portillo*. The sand-bag battery before the gate was gallantly defended by the Aragonese. It was several times destroyed, and as often reconstructed under the fire of the enemy. The carnage in this battery was truly terrible. It was here that an act of heroism was performed by a female, to which history scarcely affords a parallel;—Augustina Zaragoza, about twenty-two years of age, a handsome woman, of the lower class of the people, whilst carrying refreshments to the gates, arrived at the Portillo, at the mo-

ment when the French fire had destroyed every person that was stationed in it. The citizens and soldiers hesitated to remain at the guns; Augustina rushed forward over the wounded and slain, snatched a match from the hand of a dead artilleryman, and fired off a twenty-six pounder: then, jumping upon the gun, made a vow never to quit it alive during the siege; and having stimulated her fellow-citizens by this daring intrepidity, they instantly rushed into the battery, and again opened a tremendous fire upon the enemy. When Mr. Vaughan saw this heroine at Zaragoza, she had a small shield of honour embroidered upon the sleeve of her gown, with "Zaragoza" inscribed upon it, and was receiving a pension from the government, and the daily pay of an artilleryman.

On the 2d of July the French made two furious attacks on the city, but in both were repulsed with considerable loss.

Defeated in these attacks, they proceeded to invest the place still more closely. Having transported their cavalry to the opposite bank of the river, they destroyed the mills which supplied the town with flour, levied contributions in the villages, and thus cut off the only communication by which the besieged could receive supplies, either of provisions or ammunition. Every fresh difficulty, however, served only to heighten the resentment of the people, and to call forth the resources of their general. In this situation he caused corn-mills worked by horses to be established in the city, and ordered the monks to be employed in manufacturing gunpowder. All the sulphur in the place was put into immediate requisition; the earth of the streets was washed in order to furnish saltpetre; and charcoal was made of the stalks of hemp, which in that part of Spain grow to an unusual size; and thus a regular manufactory of gunpowder was formed.

At the close of July, the city was completely invested. Its large population was scantily supplied with food, and had little hope of succour. By the unremitted exertions of forty-six days, their spirits were exhausted, and their strength impaired. Without a single place of security for their sick and their children, they were in hourly expectation of another general attack, and bombardment; while their streets were filled with wounded, in consequence of daily skirmishes, entered into in order to open a communication with the country. At this moment one desperate effort was made, though in vain, to recover the Torrero; after which, convinced of the impossibility of making a sortie with effect, they resolved to conquer, or perish within the walls of their city.

On the night of the 2d of August, and on the following day, the French bombarded Zaragoza. A foundling hospital, which contained the sick and wounded, caught fire, and was consumed. During this dreadful calamity, the exertions of every description of people were almost unparalleled; all attention to private property was abandoned, and every body was seen hastening to the relief of the sick, and of the helpless children; but in this act of humanity none were more conspicuous than the women, who persisted in their humane exertions, equally undaunted by the shot and shells of the enemy, and the flames of the building before them.

On the 4th of August, the French opened a tremendous fire upon the quarter of Santa Engracia; and while the mud-walls vanished away, the splendid convent of the Santa Engracia was on fire, and tottering in ruins.

The French availed themselves of this entrance, to rush into the city; took in reverse the batteries before the gates; and, after a sanguinary conflict, penetrating to the Calle de Cozo, nearly in the centre of the town, were in possession, before the day closed, of one half of Zaragoza. The French general immediately demanded the capitulation in the following note:

"*Head Quarters, Santa Engracia.* The Capitulation."

The answer immediately returned was,

"*Head Quarters, Zaragoza.* War, even to the knife. PALAFOX."

One side of the Cozo, a street about the breadth of Pall Mall, was now occupied by the French, in the centre of which General Verdier was seen giving his orders from the Franciscan convent. The Aragonese maintained their positions on the opposite side, throwing up batteries at the openings of the streets, within a few paces of similar batteries of the French. The intervening space was soon heaped up with dead, either thrown from the windows of the houses in which they had been slain, or killed in the conflict below.

Nothing in the whole course of the siege more embarrassed Don Palafox than the accumulation of the dead, and the apprehension of the disorders which must result from it. To an Aragonese it was almost certain death to appear in the middle of the street; and the expedient resorted to was, to push forward French prisoners, with a rope attached to them, amidst the dead and dying, to bring the bodies in for burial. Their office, and the pity of their own soldiers, secured them in general from annoyance; and the evils arising from the corruption of the dead were thus diminished. The principal season for attack in this singular warfare, was the night; the French and Aragonese, under the cover of darkness, frequently dashed across the street, and attacked each other's batteries with the most undaunted courage. The struggle, begun at the batteries, was often carried into the houses beyond; and Mr. Vaughan has often seen, in every story of a house, unequivocal marks of the desperation with which such contests must have been carried on. The batteries were so close to each other, that in one instance a Spaniard crept from his own side, and, insinuating himself under the intermediate bodies of the dead, attached a rope to one of the French cannon; in the struggle which ensued, the rope broke, and the Aragonese were deprived of their prize, at the moment when they thought themselves secure of it.

On the 5th of August, when the French were expected to renew their efforts to obtain possession of the city, the Aragonese found their ammunition begin to fail; but even this circumstance created no dismay. The only cry that assailed the ears of the gallant general was, that, if ammunition failed, they were ready to attack the enemy with their knives. At this awful crisis, just before the day closed, a convoy of provisions and ammunition, and a reinforcement of three thousand men, composed of Spanish guards, Swiss, and volunteers of Aragon, unexpectedly made their entry into the city, under the command of the brother of the captain-general, Don Francisco Palafox.

A council of war, held on the 8th, resolved—'that those quarters of the city in which the Aragonese yet maintained themselves, should continue to be defended with the same firmness: and should the enemy prevail, the people were to retire into the suburbs, and to defend the suburbs till they perished.' This resolution was received by the people with the loudest acclamations.

For eleven days more the most sanguinary conflict was continued from street to street, from house to house, and from room to room (the enraged populace always gaining by degrees upon the disciplined troops of the French), until the space occupied by the enemy was gradually reduced to about one-eighth part of the city.

The spirit displayed by the men was seconded in the most admirable manner by the women of Zaragoza. The Countess Burrita, a lady of great rank in that country, formed a corps of women for the relief of the wounded, and for the purpose of carrying provisions and

wine to the soldiers: many persons of the most unquestionable veracity in Zaragoza declare that they have frequently seen this young, delicate, and beautiful woman coolly attending to the duties she had prescribed to herself, in the midst of the most tremendous fire of shot and shells; nor were they able to perceive, from the first moment that she entered into these novel scenes, that the idea of personal danger could produce upon her the slightest effect, or bend her from her benevolent and patriotic purpose. The loss of women and boys during the siege was very great, and fully proportionate to that of men; in fact, they were always the most forward; and the difficulty was to teach them a prudent and proper sense of their danger.

During the night of the 14th of August, the French fire was particularly destructive, and when their batteries ceased, flames were observed to burst out in many parts of the buildings in their possession; and on the morning of the fifteenth, to the great surprize of the Aragonese, their columns were seen at a distance retreating over the plain, on the road to Pamplona. Their departure had probably been hastened by intelligence that the Junta of Valencia had dispatched six thousand men to join the levies in Aragon, destined to relieve the capital.

Thus terminated the siege of Zaragoza, which, whether it be considered with reference to the superiority of the means of annoyance in possession of the enemy, to the utter incapability of the place to resist a regular and continued attack, to the instances of collective and individual courage, to the patience and heroism of its defenders of either sex, and in every situation of life, can be deemed secondary to none recorded in the annals of ancient or modern times.

It is a very singular fact to add, that though Mr. Vaughan saw in Zaragoza many a parent who had lost his children, and many a man reduced from competence to poverty, he literally did not meet with one human being who uttered the slightest complaint: every feeling seemed to be swallowed up in the memory of what they had recently done, and in a hatred of the French.

Thus far Mr. Vaughan. From his interesting narrative we may learn, in the first place, how much may be done, through the blessing of God, to stop the progress of an invading enemy, by the union of patriotism, fortitude, and persevering exertion. But let us also learn from it, how costly, as well as comparatively inefficient, the most heroic resistance will be likely to prove, unless our population be previously accustomed to the use of arms and the regularity of military discipline, and unless it is directed by some portion at least of military experience. Whatever some men may think of the prize for which the Spaniards contended so gallantly, no one will hesitate to admit that we, at least, have a country worth fighting for "even to the knife." Let us not then grudge the sacrifice of time or property which may be required of us, in order to prepare for its defence. Let us rather be forward to second every provident measure of the government, by cheerfully contributing our quota of the general expense; and by taking pains to acquire ourselves, and encouraging others to acquire, while an interval of preparation is yet mercifully vouchsafed to us, that knowledge of our duty as soldiers, which, under Providence, may render our courage available to the preservation of all that is so justly dear to us.

To the Editor of the Christian Observer.

Having had much trouble in correcting the evils which frequently impede the usefulness of Sunday

Schools, the following hints, the result of my own experience, may possibly be useful to others.

There are many places where children are assembled on Sunday morning, and kept together during the day, although they are not subjected to discipline nor accustomed to employ their minds on other days. In such schools it is very difficult to produce regularity, and almost impossible to command the attention of the children.

Corporal punishments cannot be used; and there are many children to whom the deprivation of rewards does not afford a sufficient stimulus to rouse them from that stupor into which they are apt to fall from not having an interest in their work. Children who are unaccustomed to apply their minds, require to be constantly excited: when this is not done, their attention languishes. In order to produce this stimulus, I divide them into classes of four, and appoint the best boy captain of the class. When the classes begin to learn their lessons, I distribute them round the room, with their faces to the wall, keeping each class as far asunder as possible. Being provided with papers, printed by Mr. Binns, of Bath, in large types, containing the most striking passages of Scripture, and also with a spelling-book published on the same plan, one of these is delivered to the captain, who hangs it up against the wall, and begins by reading aloud one verse, whilst the other boys of that class look at the paper; the next boy then reads the same verse; and the class continue to do the same, over and over again, till all can repeat that verse; they then proceed to the next. It is the captain's business to keep up this system; and he receives a double reward at night, if his class appears to have been properly instructed and managed. When any boy is idle, or unable to learn with the others, the captain reports him to the master, and he is transferred to the class below. By these means the boys improve rapidly: they are constantly at work; the master is enabled to keep his eye upon the whole school; and when he goes to hear any one of the classes read, no disturbance or negligence takes place amongst the other classes. Persons, who have not been accustomed to large schools, may think that by reading aloud one class will disturb another: but this is not the case; for though there is a buzzing noise through the school, yet this rather prevents than occasions any confusion, it being only the individuals of each class who are near enough to hear each other distinctly.

The Commandments, the Creed, and prayers, are generally taught orally, before the children can read, by some older boy, who receives small rewards according to his exertions. I generally teach the boys the Church Service and Watts's Hymns. As these are not printed large enough to be hung against the walls, I place those boys who are learning them with their faces towards each other, and make them read each passage alternately, till they can repeat it; allowing only one book to the four boys.

In order to stimulate the larger boys to store their minds with passages of Scripture, I appoint certain Psalms, which they may learn after they have repeated their lessons: for this they receive a reward according to the number of verses they repeat.

S. L.

We would recommend it to our correspondent, and to all who, like him, have engaged in the benevolent work of instructing the children of the poor, to read with care the accounts which Dr. Bell and Mr. Lancaster have published of their systems of tuition. A variety of suggestions will be there met with, which are applicable to the case of Sunday Schools as well as other schools. And though there may be particular parts of each plan to which objections may justly be made—(on that point we give no opinion at present)—yet no one can peruse their publications without

obtaining much information, of the most valuable and important kind, respecting the means of communicating knowledge to young persons

REVIEW OF NEW PUBLICATIONS.

A Critical Essay on the Ninth Book of Bishop Warburton's Divine Legation of Moses; published in Consequence of having gained the Annual Prize, instituted by the late Rev. J. Hulse, A. M. of St. John's College. By JOHN NORMAN PEARSON, *Scholar of Trinity College, Cambridge.* Hatchard, London: 1808. 8vo. pp. 140. Price 4*s.*

THE literary fortunes of Bishop Warburton's writings, particularly of his Divine Legation, have been singular. At the time of their first publication, they excited the most powerful sensations; generally those of astonishment, alarm, and hostility, in the learned, and more especially in the theological world. Much of this effect is to be ascribed to the singularity of the subjects of which the learned author treated, and perhaps as much to the manner in which he treated them; to the hardy indifference with which he controverted generally received opinions, whether right or wrong; to the paradoxical character of all his disquisitions; and to the violence and indiscrimination of his personal attacks, a fault into which the peculiar irritability of his disposition betrayed him, and which was rendered formidable by the uncommon mental energy of the assailant. A popularity arising from such causes was not likely to be permanent; and had the popularity of Warburton rested on none more solid, he and his works would soon have been forgotten. As a confirmation of this opinion, it is well known, that no long time after the death of this tyrant in the republic of literature, when all the personal affections, with their consequences, which he had excited, had subsided, his works, and even his great work, fell into almost total neglect; and Bishop Warburton was only remembered by the elders of literature, as a meteor which had dazzled and terrified the world in their youth. This was an event, in which Mr. Gibbon, who, with his sect, well understood what were the elements of the Warburtonian school, exults, while he affects to regret it. But, to the credit of the age, this indifference to the merits of Warburton was not of long duration; and within the last ten or twenty years his reputation has been gradually rising in the estimation of candid and solid reasoners. They admit, indeed, and reprobate in the due proportion of guilt, the precipitance, the error partial or total, of some of his grand positions, the inveterate devotion to system, the attachment to paradox, and the unseemly and unjust personalities, which deform all his productions. But after all these sweeping deductions, deductions sufficient to overwhelm and annihilate works even of some merit, they see so much remaining originality of invention; so much acute and vigorous statement of truth, with perhaps more acute and vigorous exposition of error: so much of that penetration which pursues and seizes principles in their deepest and most secret recesses; and so much of that felicity of expression, which presents a luminous and distinct view of sentiments almost too subtile and spiritual for the coarse delineations of human language, that the writings of Bishop Warburton form, in their view, a kind of centre, to which every pro-

duction, in the circumference of the subjects of which he professed to treat, must have some reference.

The Divine Legation of Moses is an imperfect work. It was intended to consist of nine books. The first six alone were completed and published during the author's life. We shall not pretend to criticize this bold and important work, to which our preceding observations more especially apply. The seventh book, as we learn from the author's own words, at the *end* of the sixth, was intended to be "a continued history of the religious opinions of the Jews, from the time of the earliest prophets, who first gave some dark intimations of a different dispensation, to the time of the Maccabees, when the doctrine of a future state of rewards and punishments was become national;" and in the eighth it was proposed to consider "the personal character of Moses, and the genius of the law, as far as it concerns or has a relation to the character of the lawgiver." "The ninth and last book," proceeds this learned writer, "explains at large the nature and genius of the Christian dispensation."

Owing to the importance of the last-mentioned subject, Dr. Warburton suspended his labours on the two former, and exerted them upon this. This ninth book was printed, as far as it goes (being unfinished), by the author, but was not published till after his death. This office was performed by his venerable friend (now likewise departed) Dr. Hurd, bishop of Worcester. We recollect, that the last-named prelate, in the sketch which he has given of the life of Bishop Warburton, by the way of preface to the quarto edition, put forth by him, of his friend's works, prepares the reader of the ninth book of the Divine Legation for some *falling off* from the acuteness and vigour of the preceding six. And not without reason; for, with about the same heterogeneous mixture of important truth and important error, there is an evident declension of the animation and logical strength which formerly held both friends and enemies in terror. We hardly know whether the superior importance of the subject should make us regret this circumstance or not. However, all things considered, we cannot suppress our surprise, that the ninth book of Bishop Warburton's Divine Legation of Moses should be selected as the subject of a prize essay, in which the junior members of an university should be invited to employ their criticism, and make their decision, upon the most important positions and reasonings of such a veteran in theological learning as this prelate. We can hardly suspect any thing like an intention of retaliating upon the bishop for some of his free observations on the science of mathematics, to which all Cambridge probably knows he was no friend: but there appears to us something in their choice which we should not think of designating by the character of decorous: not to add, that the highest points of Christian theology seem not to be the exact subject on which the nascent talents of a juvenile academic should be employed.

We consider the issue, however, as much more favourable than might have been expected, in presenting us with such an essay as Mr. Pearson's, which we look upon as in every way worthy of having gained the prize. We have read it, on the whole, with great approbation. And among the rest of the qualities deserving of praise, we esteem it not the least, that it is characterized throughout by a simplicity, both of argument and style. Essays written for a prize are generally expected to be peculiarly ornamented and striking; to express nothing in a low or common way, but to be brilliant and dazzling as the prize which awaits the successful candidate. Not being very conversant ourselves either with writing for or gaining prizes, we cannot say what influence the glittering object may have in forming

the style of the writer who aspires to it. But, without any emotions of envy against those who are more fortunate, we must say, that prize productions are generally, and from the cause above stated, very insipid things. The very name, after their day is past, is sufficient, where nothing more is known of them, to repel a reader who seeks for solid information. These circumstances greatly enhance the value and merit of such as are of a different description, and have the effect of serving as a foil to them. We have been happy in the opportunity of bringing several exceptions of this kind to the notice of our readers of late.

Of the production of Mr. Pearson it is no slender commendation to observe, in the first place, that he does not appear to have misunderstood or misrepresented the sentiments of the work which he was to criticize, in any instance, certainly not in any important one. This we say, not barely from recollection of the part of Warburton's work now particularly concerned, but from a recent examination of it. The divisions under which Mr. Pearson has arranged his own Essay are judiciously chosen. They are as follow: 1. Of the Creation of Man, and Natural Religion; 2. Of Repentance; 3. Of the Dispensation after the Fall; 4. Of Sacrifices; 5. Of Justification; 6. Of Miracles; 7. Of Prophecy. The reader will perceive, by this summary of contents, that the subject, at least, of what is brought before him, is important.

On the first of these subjects, the Creation of Man, with which the consideration of natural religion is connected, the sentiments of Bishop Warburton are as singular and paradoxical, as the reserved information of Scripture, and the genius of its interpreter, using all the liberty which that reserve left him, would lead us to expect. Suffice it to say, that man, in his opinion, was created the subject of natural religion, mortal both in body and soul; that upon being advanced to Paradise, the offer of immortality was made to him, on the condition of obeying a positive precept when he became the subject of revealed religion; and that on his non-compliance with the condition, or disobedience to the command, he reverted to his original state, the subject of natural religion. We anticipate a little in speaking of the consequences of the fall, that we may put the whole system, a true house of cards, together. The Bishop insists, that the constituent parts of natural religion were discoverable by the unassisted efforts of the human understanding. Mr. Pearson, upon the statement of this opinion, enters upon a view, at some length, of the principles of natural law. We cannot think of offering any thing, in the way of regular discussion, on a subject of such extent and known difficulty, without having the terrors of a pamphlet at least staring us in the face; terrors, which are no vain ones to a reviewer. We consider the argument as creditably conducted by Mr. Pearson, and to him we are contented to refer; only observing, that, in the circumstances of man at this age of the world, it is difficult, if not impossible, to ascertain the precise boundaries which divide the extreme attainments of natural religion from the commencement of the province of revelation. On this subject, all we can say with certainty is, that we possess a determinate portion of knowledge respecting God, our duty, and the way of happiness; and whether that be conveyed by the original formation of the mind, or introduced by some subsequent and adventitious procedure, or contributed from both these sources, it is still to His hand and bounty that we must ascribe the gift. For a short account of this matter, we have met with nothing which has pleased us better than that which Leland, referred to by Mr. Pearson, has given in the beginning of his work, entitled, "Ad-

vantage and Necessity of the Christian Revelation." The ambiguities of the term natural religion, under which men have so much deceived themselves and one another, are there detected and explained with great precision and justice.

Under the next head, On Repentance, Bishop Warburton contends that, under natural religion, repentance has a native and independent efficacy to procure pardon. Reason and Scripture equally reclaim against this doctrine; and we are cordially sorry to find so eminent a divine concurring with the Socinians in his explicit and repeated assertion of this article. Mr. Pearson has confuted this dogma with a triumphant accumulation of arguments.

On the subject of the 3d section, the Dispensation after the Fall, it has been observed, that Bishop Warburton considered man as having, upon his transgression, received no other punishment than the negative one of being returned to his former condition; and respecting the effect of Adam's fall on his posterity, this divine expresses himself very coolly and sceptically. — "What physical contagion they contracted at their birth," says he, "either of body or mind, is of little use to inquire; since, however man came by his malady, his cure is one and the same*." This was hardly to be wondered at, when the conclusion, to which all the reasonings of this author are directed, is, that the only effect of Adam's transgression was, to be made, or rather to remain, mortal, as he was created. He is astonished that any other death should be understood under the terms of the threat, "Thou shalt surely die;" and exultingly adopts the supposed reductio ad absurdum of Locke, who expresses it as "a strange way of understanding a law (which requires the plainest and directest words), that by *death* should be meant *eternal life in misery*." Mr. Locke was elated with having demolished the school logic, and conceived himself destined to effect a like revolution in divinity; but, in our humble opinion, with far less success. The contrast above stated is a mere play upon words, and will equally apply to many of the most direct assertions of the future punishment of the wicked in the New Testament: it would apply *a fortiori* to that emphatic enunciation which calls it the "*second death*;" a double death being of course doubly opposed to the idea of life in the common sense. Mr. Pearson has demonstrably proved from Scripture, that death is represented, not as the natural state of an unsinning being, but as the effect and punishment expressly of sin; and he has forcibly exposed the absurdity, even on the bishop's own principles, of making *that* the subject of a solemn threat, on disobedience to an express command, which was the very state in which he came from the hands of his Maker. To say, as Warburton in effect does, in order to evade this difficulty, that the threat was rather a revelation to Adam of what he did not know before, is certainly making bad worse. The Essay before us produces likewise some important passages of Scripture to prove, that the death threatened upon the transgression of our first parent was something far more formidable than natural death. The reduplicated phrase, "dying thou shalt die," as the Hebrew is literally translated, intimates indeed a peculiar emphasis; but that emphasis applies, not to the kind of death, but to its certainty, and is used in other instances, respecting temporal death only †. This circumstance has induced even some Christian expositors to confine the original threat to temporal death; but, as we conceive, with great precipitance and injustice. For even with respect to Adam, the terms

* Oxford edition of the Ninth Book, p. 101.

† See Taylor's Concord. under מוֹת, No. 41.

might be void of the ambiguity which they now possess; circumstances, of which the concise history of the transaction contains no mention, might ascertain the meaning;—the personal sense of guilt succeeding the act of disobedience; and the experience of a changed or corrupt nature;—all these causes would conspire to convey to the mind of Adam a far more awful idea of the penalty which he had incurred, than that contained in natural dissolution. The most important of these causes, that last mentioned, the experience of a corrupt nature, would likewise enable all his posterity, who entertained any anxiety with respect to their acceptance in the sight of God, to infer not only the more awful meaning of the threat, but its personal application to them. Hence the experience of David, so feelingly described in the 51st Psalm; hence that of Job, of Isaiah, of Jeremiah, of Daniel, and of others. Imperfect views, however, on this important subject, would be far more excusable in them, than in those upon whom the light of the Christian revelation has risen, and who profess to receive it. And for such persons to refuse that light, and take refuge, as it were, in what is to us now the most obscure part of an obscure dispensation, is at least a very ungrateful and unwise return for the boon conferred upon them. Let the cardinal act in the scheme of redemption, and the cardinal doctrine of the Christian revelation, be considered—namely, the incarnation, life, death, resurrection, and advancement to supreme glory, of the Redeemer;—let it be considered, that his death, the most disgraceful, barbarous, and insulting that could be inflicted, was expressly undergone as a consequence of human transgression, and as a sacrifice and atonement for it; that the punishment denounced against that transgression is eternal wrath; and that the transgression and consequent subjection to the punishment, are stated to belong, not to a few individuals, or to the majority of the human species, but absolutely and universally to all; and that therefore all are called to repentance, and required to believe in Christ for deliverance from the wrath to come;—let it be farther considered, that the New Testament Scriptures expressly ascribe the whole sum of misery from which Christ came to save men, to the first of their race; and, in consistence with this view, consider and state the two characters as parallel *;—to all this let the concurring testimony, as far as it goes, of an enlightened conscience, be added;—and then let the Christian determine of what nature was the transgression of his first parent; what the punishment threatened, and to have been inflicted had not mercy interposed; and what is his concern in it.

Hitherto we have almost entirely agreed with the author before us. In the 4th section, of Sacrifices, and particularly concerning their origin, we shall appear to differ from him. We say appear, because Mr. Pearson has expressly declined giving any opinion concerning the much controverted point, whether the sacrifices enjoined by the Jewish law were originally of heaven, or of men; and has contented himself with offering the arguments on both sides. In this mode, both of handling the subject and of deciding upon it, he has followed, as he has done pretty closely in some other particulars, the example of Outram, in the beginning of his masterly work De Sacrificiis. But notwithstanding this academic ἐποχή, which we think the accessible evidence on the subject hardly justifies, it is plain, that the preponderating strength is placed on the side of the arguments for the opinion adopted by Warburton, from Spencer, Marsham, and others, of their human origin. One of the

* See Rom. v. 12, to the end, and 1 Corinthians, xv.

principal arguments for the divine, and against the human origin of sacrifices, is derived from the account given of those of Cain and Abel, the immediate descendants of the first man, and from the particulars of their different reception. The antiquity of the fact is a strong presumption against one of the main arguments for the opposite opinion, namely, that they arose from the mutual practice of offerings among men; for what opportunity had this practice to form and establish itself in so early an age? And with respect to the simplicity of such an age, perhaps our civil and artificial habits utterly incapacitate us from forming any just judgment. The apt coincidence of the rite of *animal* sacrifice (such we esteem it, without being at all moved by the unworthy criticism of Grotius), with the mode in which God had appointed to deliver man from the effect of the fall, is to Christians a powerful argument in favour of its divine institution. And it was not without some surprise, that we found Mr. Pearson confirming the human theory by the supposed similar adoption of the previously practised rite of circumcision. He must have been aware, from his own reference to Spencer, the most intrepid advocate for the heathenish origin of the greater part of the Mosaic law, that even the fearless Spencer hesitated upon this point: and in another part of his work he corrects Chrysostom, for the universality of his expressions respecting the human origin of the Jewish rites; and intimates, that circumcision, the sabbath, and the passover, ought not to be positively assigned to such a source*. Mr. Pearson argues, from the silence of Scripture, that the practice of sacrificing was discontinued soon after the Flood, until the time of its revival at Mount Sinai, no instance of the kind being mentioned in that interval but the single one of Abraham. We distrust nothing more in general, than the negative argument of omission, particularly in Scripture, and most of all in this part of Scripture. The space of time which elapsed between the Flood and the delivery of the Mosaic law, is about one thousand years. He who considers how summary and contracted an account must be given of the events which took place in this period within the compass of a single book like that of Genesis, will, we think, agree with us, that little force can reside in arguments founded upon its omissions: at least, on the same ground we might infer the discontinuance of the rite of circumcision for a considerable period. But Mr. Peason proceeds to argue, from the assumed discontinuance of sacrifices, that they could not have been originally of divine appointment, for then they would have been continued. To us, the fact has a different aspect; for, had sacrifices been the result of reason, then every individual having the same cause for the performance of them, they would be secure of a continued observance, as long as the reason of men operated in the same way. But although the reasonableness or unreasonableness of the institution does not absolutely decide the question, we greatly incline to consider it as very unreasonable in the view of a human invention. We cannot quite coincide in Mr. Pearson's idea, that, regarding sacrifice as a typical rite, it denotes too clear and explicit a declaration of the future redemption of man, for the age in which it first obtained. Its meaning might be revealed in almost any degree. The notion which Warburton adopted from Cudworth, concerning the Lord's Supper, as being a feast upon a sacrifice, is applied by him with great force, and we think justice, in support of the doctrine of atonement: but we cannot consent to consider the adoption of this custom, appended to an institution of God's own appointment, and used by his own chosen people, as analogous to the adoption and

* See last edition, p. 664. Nam ægre credere, circumcisionem, &c.

consecration of the rites of heathenism. It was almost impossible, in the institution of a sacrament, not to make use of some act, civil or religious, which had been employed partly or wholly by some nation.

As we have already been detained some time upon the subject of the derivation of divine laws from human, we think it our duty to avail ourselves of the opportunity presented, of making a few observations on the general system, for which we are sorry to perceive Mr. Pearson seems to have a predilection. The first author who professedly undertook to explain the Mosaic law by means of the religious customs of the heathen nations, was the celebrated Maimonides, in his Moreh Nevochim, or Doctor Perplexorum; and, in the third book, which is devoted to the subject before us, he endeavours to explain the rationale of the Jewish law, by supposing partly an intended opposition to the doctrines and practices of the Zabians, a modern Arabic name for the whole body of ancient idolaters, particularly those of Chaldea; and partly an accommodation to the prejudices and weakness of the Jewish nation, which occasioned the retention of some heathen rites to be directed to another object, the true God. The main intention of the law, in his opinion, was the apprehension or knowledge of God, and the abolition of idolatry. Sir John Marsham adopted and improved upon this idea, and has derived the whole law of Moses from the rites of Egypt, partly abolished, partly altered, and partly retained *. With more modesty, but far from sufficient, and in a more elaborate and professed form, nearly the same system was asserted and defended by the celebrated Spencer, first in a small work De Urim et Thummim, and afterwards in his Four Books De Legibus Hebræorum Ritualibus. The fact upon which all parties are agreed is, that there exists a very extended conformity between the religious rites instituted by the ministry of Moses and those of the ancient Egyptians. We include obvious opposition under the general term of conformity; because there must, in the opposing instances, be some evident reference to the object opposed. The only debate is respecting the mode of accounting for this conformity or general reference. Even where a derivation is admitted, it remains a question which party is the original. But an immediate derivation may not exist between the parties, if it be capable of proof, or even possible, that they derived their institutions from a common source. Now Spencer has determined, not only that a derivation exists, but that the Jews were the derivers, and that the Israelites borrowed their jewels of worship from the Egyptians. The derivation he considers, for the most part, to have taken the form of opposition: but a very large portion likewise (those in which a proper and considerable conformity appears) to have been adopted into the Mosaic ritual, partly as an accommodation to the infirmities of a people of gross conception and of idolatrous propensities, to which point he has Maimonides, his great master, as an example; and, which forms the most objectionable part of his hypothesis, partly to avoid giving offence to the heathen nations, and even to allure them to the Jewish worship. This principle of divine legislation is illustrated by the Roman one, when the government was changed from a republic to a monarchy, and thus expressed by Tacitus. "Arcanum novi status imago antiqui." With respect to the opposition intended to the heathens, and particularly to the Egyptians, there was never any variation of opinion; all Christians admitted such a procedure to be agreeable to the divine wisdom and sanctity. But that, in the instances of conformity, the honour of originality should be ascribed to the Egyp-

* Canon Chronicus, ed. fol. pp. 186—221, sec. ix.

tians, appears to many derogatory to those perfections, as well as a very unfair conclusion, in point of fact, from the adduced evidence. The conformity is in many instances extremely faint and ambiguous. Even Le Clerc could not forbear, on one occasion, from speaking of Spencer in these words: Dum ἀντιδόσεις captat vir doctus, inter Hebræorum et Ethnicorum sacra, quæcunque vel levi probabilitate adridebant avidiùs arripuit *. The authorities for the representation given of the Egyptian ritual are far inferior in antiquity to Moses, and the facts which they relate are not only doubtful in themselves, but were regarded as such even by their reporters. It is, therefore, not impossible that the whole body of those rites, in which the conformity between the two nations obtains, may be subsequent, and if so, derived on the side of the Egyptians. The arguments which Spencer opposes to this supposition are extremely feeble: for it does not follow that one nation is affected towards another in the same manner, in every age, and under every circumstance. Other nations have varied in their estimation of the Jewish; and it is generally found, that the higher we ascend the more honourable was that estimation. Nothing can be more evident, than that the whole tenor of the Scripture concerned on this point is directly and powerfully adverse to the supposition of the adoption of the Egyptian or any other heathen rites; and some particular passages reprobate such adoption in very strict and forcible terms †. Aaron attempted something of the policy which Spencer ascribes to the lawgiver of the Israelites, when, in condescension to their idolatrous propensities, he consented to make a golden calf for them, in imitation of the Egyptian Apis; sanctifying, as he seems to have believed, their worship, by announcing it as a feast to the Lord *. But the act was not approved. In short, if there were such an accommodation as is supposed, and designed to conciliate the heathen, the design was grievously both misunderstood and frustrated; for in almost all the notices which exist in heathen writers, of the Jewish nation and law, we shall find them both designated as most opposite and hostile to all other nations and laws †. But without being driven to the necessity of supposing an immediate derivation on either side, we may suppose that the articles, in which such a resemblance obtains as is not likely to be casual, were derived by both nations from one common source of primitive and pure antiquity; and if not in every instance of divine origin and authority, yet pure from idolatry. This is an opinion formally adopted by some great names ‡, and incidentally sanctioned by others; and the coincidence which the late researches in oriental literature have discovered between many parts of the Hebrew ritual and those of distant Eastern nations, particularly the Hindus, have greatly confirmed this hypothesis §. Witsius is the principal writer on this side of the question; and really we think the elaborate and temperate Egyptiaca a very satisfactory answer to the whole objectionable part of Spencer's theory, and the best account extant of the Hebrew ritual. Warburton, we are persuaded, read

* In Exod. xii. 9.

* See Lev. xviii. 1—4; Deut. xii. 30—32.

* Exod. xxxii.

† See the passages quoted from Dio Cassius, Diodorus, and Tacitus, by Mr. P. pp. 134, 135; and in addition to them, Strabo, l. xvi. pp. 760, &c. ed. 1620; Justin. Hist. l. xxxvi. § 2.; Cic. Orat. pro Flacco; Seneca, in a fragment preserved by Augustine, and prefixed to the works of the former; Quintil. l. iii. § 7 or 9; Josephus's book against Apion; and the collection in Euseb. Præp. Ev. l. ix. who has for the most part copied from Josephus.

‡ In addition to Witsius, Bryant, Mythology, vol. ii. pp. 528, 529, quarto ed. or vol. iii. pp. 430, 431, octavo: and Maurice, Ind. Ant. vol. vii. pp. 834, &c.

§ Asiatic Researches, vol. iii. pp. 525, 526, and 552, oct. ed.; and Halhed's Code of Gentoo Laws, pp. xvi—lxix, oct. ed.

it, as with confirmed prejudice against its leading hypothesis, so in a most cursory and incomplete manner.

We hope this protracted discussion will be excused by our readers; for unless we had conceived it important we should certainly not have given ourselves the trouble to pursue it. To contract our remarks again to the original subject, that of sacrifices, we would suggest to the perusal of so good a scholar as Mr. Pearson the Dissertation of Kennicott on the Oblations of Cain and Abel (in which, indeed, there are a few things not the most conclusive), and Magee's Discourses on the Scriptural Doctrines of Atonement and Sacrifice. But before we finally leave this subject, we cannot refrain from pointing out the gross critical inaccuracy of Spencer, in a remark concerning the offering of Abel, which Mr. Pearson has quoted, p. 71 (h). He confidently infers, that this offering was *voluntary* and not *prescribed*, from the term δῶρα, by which the sacred writer expresses it, Heb. xi. 4. Now, had this learned writer, by the help of a Concordance, turned to the same term as often as it is used in this epistle (the best criterion of its meaning), he would have found, that in every instance it signifies some sacrifice or oblation of the Mosaic law, and therefore in the strictest sense *prescribed*. Had he referred, by the same help, to the Septuagint, he would have found that there also it is the most frequent version of the word קרבן, the general name for the sacrifices of the Mosaic law.

We proceed to the next section, of Justification, with a mixture of regret and pleasure. It is, indeed, a subject of great regret to us, to contemplate a man of Bishop Warburton's station and eminence maintaining so false and unfounded a sentiment on this great doctrine, as he is justly represented to maintain. Our regret is the more poignant, because in this respect he has afforded an additional example of that melancholy perversion of truth which conveys error of a most pernicious kind under terms the most expressive both of sound doctrine and of a zealous attachment to it. Let any one read the bishop's warm assertion of "Justification by Faith alone," as the great principle of Protestantism, in the last note on the 5th section of the 3d book of his Divine Legation; and then let him understand, that by justification its zealous advocate means the grant of immortal life, of which men are made capable subjects by obedience, and which they actually attain by performing the positive condition of faith, and which is to be regained by repentance when lost *. We have heard of some who have interpreted justification of sanctification; of others, who have understood by it pardon or acquittal exclusively; of others, who have united in the idea pardon and the grant of eternal life: but it is beyond our observation, that any divine, before the author of the Divine Legation, ever confined its meaning to the grant of eternal life alone. It would likewise exercise the ingenuity of the eccentric prelate in no slender degree, to reconcile, with one of the articles of his own church, not only his founding justification, as he most effectually and glaringly does, on *works*, but his making those works *precede* justification. The pleasure which this section affords us is derived from the able criticism by which the author has exposed the errors of the bishop, and given the true representation of the great doctrine in question. We were likewise much pleased to find him adopt the simple, and we are persuaded just, method of reconciling those two apostles, on the subject of justification, who have had the credit of contradicting one another, because they have enounced different predicates of different subjects.

Respecting miracles, the subject of the succeeding section, we were pleased to find the essayist and the bishop agreed; and more so, when

* Div. Legat. book ix, pp. 198, 201.

we found ourselves to agree with both. We recollect its having afforded us peculiar and unexpected gratification, when we first discovered Bishop Warburton on the orthodox side respecting the demoniacal possessions recorded in the New Testament. Some of his arguments are original, and put with the strength of his best days. That there are difficulties on the subject, no one who has examined it will deny; but the observation, although trite, is no less important as the foundation of all credence, that no assignable subject is without difficulties. No person, however, is properly qualified to offer an opinion upon the point, without having read Lardner and Farmer on the one side, and Warburton and Fell on the other. The last author, with less learning, but a better cause, than his opponent, has, in our opinion, brought the matter to a just decision. One of the positions which he has urged with much earnestness, and supported by irresistible evidence, is, that the influence of evil spirits is precisely the same *in kind* as that of evil men; and all the arguments which may be opposed to the latter, which is a known fact, apply with a virtue essentially the same to the former, and consequently deduct nothing from the supposition that *that* may be a certain fact likewise. Although the power of evil spirits may be superhuman, there is no reason to believe it irresistible; and the concealment or deception which man is able to practise, render it in some cases almost impossible to guard against the designs of a determined enemy. Let a single individual of the body-guard of Napoleon resolve his destruction, and despise the consequences, and that event is secure. Quisquis vitam suam contempsit tuæ dominus est.

We must not indulge a passion for amplification, even where, if we may use the expression, there is the most justifiable temptation; or the two remaining subjects, of Miracles and Prophecies, would lead beyond all reasonable bounds. Indeed, the propriety of such a procedure would be problematical, as we have little more to do than to approve what Mr. Pearson has written on these interesting topics. It gives us pleasure here again to notice the prevailing conformity of this writer with the subject of his strictures. We shall only observe, with respect to miracles, that it may be difficult to state any set of positions (unless very extended) which should form a decisive criterion between true miracles and false; although, upon the production of any fact or facts pretending to be miraculous, the decision might be made with ease. The four rules of Leslie are said to have baffled the ingenuity of Middleton to contradict or evade them. On the subject of Prophecy, we think Mr. Pearson has committed a slight error, in company with many other respectable writers, when he expresses his belief, that the gift of prophecy, specified in one of the Epistles to the Corinthians, "included nothing more than that deep acquaintance with the doctrines of our holy religion, which enables persons endowed with it to expound the sacred oracles to the edification of the church," p. 121. We have been convinced, by the particular examination of the passages in the New Testament, in which this class of primitive Christians is mentioned, to be found in a Dissertation of the learned Mosheim De Prophetis Ecclesiæ Apostolicæ *, that they were without exception of an *extraordinary* description.

We cannot close this review without expressing our opinion, that the Essay which we have been examining is highly creditable both to the principles and abilities of the author. On some points we have stated our dissent from him, and have considered it due to him to state our reasons for it pretty much at large. But it would be unfair to regard the sen-

* Dissert. ad Hist. Eccles. pertinent. tom. ii, pp. 125, &c.

timents delivered in the first work of an author, and that work a Prize Essay, as his ultimate opinion. The articles, however, upon which we agree with him, are not only much more extensive in quantity, but more important in their nature; and it is not without a sensible gratification that we find a young academic, in opposition to the powerful and intimidating authority which was placed directly in his front in the execution of his task, explicitly asserting, and ably defending, in their true nature, the great doctrines of repentance and justification, the pillars both of the Christian life and of the Christian hope. It is however, on the same subject, a reflection extremely mortifying, that a man of Bishop Warburton's ardent and successful pursuit of knowledge, unrivalled acuteness and vigour of intellect,—a man, holding so important and responsible a station in the church, and communicating to it, by his great abilities, unusual influence,—should, in the last years of his life, and on two of the fundamental doctrines of Christianity, entertain notions so palpably erroneous and visionary, as to afford matter of triumph against him to an undergraduate in one of our universities. We are ready to admit, which may be urged in defence of such instances, that speculative and inquisitive men, when pursuing their researches into the more intimate principles of truth, may embrace errors, which, however, do not interfere with the more popular and practical conceptions of it: but it is hard to believe, that, so long as the Bishop retained those ideas of repentance and justification which our author has combated, he could exercise in any adequate degree, either that abasement of heart and godly sorrow for sin which are expressed by scriptural repentance, or that deep sense of his absolute need of a Saviour, that single reliance upon him, and that fervent gratitude towards him, which are included in the scriptural notion of justification.

Zeal without Innovation.

(*Continued from p.* 40.)

We now come to the section entitled, "On some justly censurable things found among" the evangelical clergy. Our author, in the opening of this section, and in some other places, in consequence chiefly, as we apprehend, of the negligence of his style, uses language by which he seems to erect himself into a less fallible judge on the points under consideration, than he doubtless means to profess himself to be. "Such things," says he, "as justly deserve censure, shall now be impartially stated."—"Such things, as in my judgment deserve censure, shall now be stated," would surely have been a better and less offensive phraseology. A few alterations of this kind would have tended to render his work much more conciliatory.

He begins by "owning the charge of enthusiasm to be not without foundation." We devoted to this important topic one whole paper, in our Review of the work of Mr. Ingram (Christ. Obs. for 1808, p. 307.) to which paper we beg leave to refer our readers. We there pointed out, with much particularity, the enthusiasm of Whitefield; and we hazarded an opinion, that the evangelical world (including under that term not only the evangelical body, clergy and laity, within the church, but all the evangelical dissidents) inclined, though with many exceptions, more to this than to any other fault. In this respect our judgment is confirmed by that of our author. We nevertheless think that he uses far too strong language, when, confining his remark to the evangelical ministers of the church, he says, "that in that class of the clergy called evangelical, there are persons of the description" of "visionaries;" "men who do not merely discover a slight tincture of Quixotism, mixing with great virtues, but who are rank enthusiasts; too wild in their notions to be fit to teach,

and too confident in their extravagances to be capable of learning." The proper mode of judging of the justness of such a passage as this, is, not to ask ourselves whether the words are literally true; whether, that is to say, two, three, or perhaps four, evangelical ministers of the church, out of some hundreds now designated by that name, may be found to be these rank enthusiasts; but whether there is such a number of these incorrigibles as to call for so unqualified an observation. The passage may easily lead an uninformed reader to imagine that no very inconsiderable portion of the evangelical ministers of the church are of this extravagant class, and it is therefore very far from giving a fair impression of the state of the case. There are perhaps a few (we believe that there are a very few only, at the most) of these fanatics among the evangelical ministers of the church; and we incline to think that most even of these few give up the regular cure of souls in the church when their enthusiasm has reached its height. Besides these, we do not deny that there may be a number perhaps not very inconsiderable of evangelical clergymen, who mix some enthusiasm with their piety; but we believe that even this number is diminishing; and we are confident that any high degree of fanaticism is not to be found, except among a few individuals, at the most, belonging to that body. The author probably will himself be willing to correct the expression which he has used, in any future edition of his work.

He next proceeds to say, "I am constrained to admit, likewise, that there is a great deal of truth in what has been often alleged by their opponents; viz. that, under their preaching, there has arisen an unfavourable opinion of the body of the clergy," who are apt to be considered, by the more illiterate part of the hearers of evangelical ministers, "as men who do not preach the Gospel; an imputation which, in *their* account, implies the forfeiture of all that reverence and support which is due to Christian instructors." Whatever ground there may be for this remark, we believe that when an evangelical clergyman appears to impute it to neighbouring ministers, that they do not preach the Gospel, he is far from intending to imply that either "reverence" or "support" ought to be withheld from them. The individual to whom this defect is imputed, however, is not unlikely to think that the accusation involves these consequences. To say that he does not preach the Gospel, sounds in his ears like saying that he has forfeited all claim to respect; and that he is one on whom sentence of deprivation ought to pass. It is like an imputation cast upon a soldier for defect of courage, on a physician for ignorance of medicine, or on a lawyer for the want of that knowledge which makes him worthy of having a brief. In most professions of life there is a point of honour, carried indeed occasionally too far, which leads all the respectable members of those professions to refrain from intimating any thing against the character of their brethren. In the church it has happened, from various causes, but chiefly from the transcendent importance which religious men often very properly assign to their own views of religious truth, that this kind of courtesy does not equally prevail. The resentments of clergymen, arising from this source, are sometimes extremely keen. The men accused of not preaching the Gospel are but too ready to apply to their accusers the appellation, not only of calumniators, but of fanatics, Calvinists, sectarists, and secret enemies to the church. We do not mean to say that the disturbance thus raised in the church of England ought to be ascribed equally to the fault of both parties. We fear that the charge of not preaching the Gospel has been in a considerable degree just; and if it be just, there ought not to be total si-

lence on the subject. We think, however, that there has been much too great harshness and generality in the accusation, An ambiguity in the very word Gospel has contributed to this harshness. The term may mean, either Christianity in general;—that is to say, Christianity including all its various undisputed as well as disputed doctrines;---or it may mean certain disputed parts of Christianity, which, though disputed, are considered as essentially characteristic of it. Now the latter is the sense intended by those who bring the charge; but an idea is entertained by some, who hear indistinctly of the intestine war raging in the church, that one party accuses the other of not preaching even any of those undisputed truths of the Gospel, by which, as well as by its disputed truths, it is distinguished from mere morality and from heathenism. Again; good men may differ a little as to the degree in which certain evangelical doctrines ought to be introduced into sermons, and also as to the phraseology which ought to be employed in speaking of them; and there is great danger lest a difference chiefly of words should be construed into a total ignorance; and lest an occasional, and perhaps faulty, silence should be confounded with a total oblivion, of the subject.

The too ready assumption of the name "Gospel," or "Evangelical," ministers, is open to another objection: it has a tendency to accredit too highly and too equally all who preach the evangelical truths. Now these truths, though generally indicative of piety, may, like other truths, be "held in unrighteousness," and may be zealously taught by men of a corrupt heart. They may also be urged, by worthy ministers, without a due intermixture of what is practical. They may be brought forward drily, coldly, and technically (a case, as we conceive, which occurs more often in Scotland than in England); or they may be inculcated unguardedly, violently, and dogmatically. They may be combined with enthusiasm; they may be disgraced by gross vulgarity; they may be pushed to a dangerous and antinomian extravagance. If a preacher departs a little on the one side, he is said, by the great mass of religionists, to be no Gospel preacher; but if he wanders ever so far on the other, he is not subject to the same heavy imputation. However cold and unedifying, however absurd and fanatical, however extravagant and antinomian he may be, however suspected even of immoral practice, if he make a point of maintaining the more disputed truths of Christianity, he is still called a Gospel minister. He has received his diploma; he has derived, from the consenting voice of at least a large proportion of the religious world, a denomination, which is itself an investiture of honour; he takes his station among them; and, though not a few eyes discern his deficiencies, he claims to be one whose credentials are clear. There cannot perhaps be a cheaper or easier mode of obtaining religious credit in some quarters, at the present day, than that of preferring a loud and vehement claim to the title of evangelical minister; and we have, therefore, thought it expedient to dilate on this subject. But let us not be misunderstood. In whatever degree it is true that the general clergy of the church neglect to preach any of the peculiar doctrines of their religion, in the same degree it will necessarily happen that the sound preachers will be found to reflect upon them. Abolish the term "Gospel ministers," still the offence will not cease. Some new appellation will be employed to describe the existing difference. For our own part, we should feel no great objection to the expression in present use, nor to the more particular application of it to those on whom it is now bestowed, if it were not so very constantly, we had almost said so flippantly, given, and given also in so very monopolizing a spirit. The term denotes a minister

characterized chiefly (as every minister ought to be) by his preaching that "faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." Let other auxiliary expressions, however, be also employed; for these are become necessary in order sufficiently to mark the man of unfeigned sincerity and seriousness, "the Scribe well instructed in the kingdom of God," the preacher who "keeps back nothing that is profitable," and gives proof of his fidelity, not only by his "doctrine," but by his "manner of life, purpose, faith, charity."

We do not believe that it is now the practice of the evangelical ministers of the church (we allow that there may be exceptions) to make those insinuations against their brethren *from the pulpit*, which our author's language may be construed to imply. At the same time, we mean not to affirm, that the estimate formed by many of them, of the religious character of the mass of their brethren, may not be too low, of which, indeed, we admit that some presumption is afforded by the frequent use of the term Gospel ministers in the language of private life. Their employment of this obnoxious word is however, as we apprehend, becoming less frequent.

"Of a piece," says our author, "with the conduct here noticed, is the language which some included in this class of clergymen use, in reference to those parishes in which their own views of Christianity are not inculcated. Of such places, though the ordinances of Christian worship be regularly administered in them, they speak in terms similar to those in which the ancient prophets expressed themselves, when describing the state of heathenism. Thus leading the unthinking to blend appointments, ordained for the honour of the living and true God, with idolatrous institutions; as if there was no difference between diminished light and absolute darkness; between sinking below the level of completely evangelical instruction, and the entire absence of Christianity." p. 154.

It were much to be wished, that some of those clergymen who are well acquainted with the general state of morals and religion, both at the time of our Lord's appearance and at the present day, would sometime favour us with a full and fair comparison between the two cases. The degree of reserve which ought to be used in applying to the mass of the present generation the terms employed in Scripture to designate the unbelieving nations, would, if this point were cleared in the first place, be much more easily estimated. According to some of our clergy, we may all be fairly denominated Christians, and may all encourage ourselves with the Christian hope, with the exception only of professed unbelievers, and of a few notorious profligates. According to others, the land, except where those who are called evangelical ministers have enlightened it, is in heathen darkness. Our whole people, with the exception of the followers of such ministers, are in the same general circumstances with those ancient nations on whom the Gospel had not shined: they are in the "shadow of death," "without Christ, without hope, without God in the world," "in the gall" (it is sometimes even said) "of bitterness and the bond of iniquity." Nevertheless, among this mass of persons, who stand aloof from the evangelical world, there are men who widely differ from each other; —there are many persons of grave, and we trust of truly pious, minds, as well as some formal and superstitious worshippers; there are some zealous advocates for the suppression of vice; and some who unite with certain allowed immoralities, a general regard for Christianity; there are also some who reject the Gospel; some who scoff at it; some who are open profligates. All these alike, or almost alike, are denominated, in the common language of a great part of the evangelical world, dark, ignorant, and unconverted. They are spoken of, as our author expresses it, "in terms similar to those in which the ancient prophets expressed themselves, when describing the state of heathenism; while, on

the other hand, the whole world of evangelical professors, among many of whom, it must be allowed, there is much deficiency of practice, too easily infer, from their possession of a stock of superior knowledge, that they are children of God, and members of Jesus Christ.

Our author acquits the evangelical part of the clergy, of a fault with which, he says, many of them were *formerly* chargeable,—that of disregard to canonical obedience, by officiating in places of worship licensed under the act of toleration. We expressed an exactly similar sentiment in our Review of Mr. Ingram.

"As to the matter of which the sermons delivered by some of this class are composed," he says, "*it is contemptible in the extreme.*" We were much surprized at this, we must call it unjustifiable, mode of speaking of their discourses. The censure, if thus strong, ought not at least to be thus general. He indeed qualifies his terms, by saying, "some of this class:" but we repeat, that the term "some," when used after this manner, is naturally understood to mean much more than two, three, or four persons; for the extravagant folly of only a very few of a numerous body, is scarcely worthy of particular mention.

"Though truths," he adds, "of great importance are brought forward, yet, as if those who delivered them were born to ruin the cause in which they were engaged, they are presented to the auditory, associated with such meanness, imbecility, or absurdity, as to afford a compleat triumph to those who are adverse to their propagation. We are disgusted by the violation of all the rules, which the common sense of mankind teaches them to expect the observance of, on the occasion. It is true indeed, that something is heard about Christ, about faith and repentance, about sin and grace: but in vain we look for argument, or persuasion, or suavity, or reverential demeanour; qualities which ought never to be absent, where it is of the utmost importance that the judgment be convinced, and the affections gained." p. 156.

We trust that such passages as these will be corrected in another edition, for we believe that there is more fault of style than either of judgment or of charity, in the author of these passages. Even a little negligence of this kind may be the means of seriously discrediting a generation of men who, in the deliberate opinion of this author, are, on the whole, most pious and estimable. Let us imagine this habit of applying what may be predicated of only a very few to an undefined portion of the body, ("to some," as it is called, "of this class of preachers,") to be extended to their moral character. There may undoubtedly have been found among the evangelical ministers, men defective even in ordinary morality; and it is only by carefully asserting that such individuals have been extremely few, whenever that subject is mentioned, that the general reputation of the body is preserved. Our author happily has spoken of them only in terms of high respect when touching on this topic *. If, however, he had here used expressions equally loose, there would have been many, as we fear, who would have taken a most mischievous advantage of his unguardedness. It should never be forgotten, that the profane world, as well as many men of superficial virtue, "watch for the halting," of those who are pious;

"And pleas'd, perhaps, because on holy ground
Sometimes a canting hypocrite is found,
Reproach a people with his single fail.
And cast his filthy raiment on them all."

We will only add, that the epithet *contemptible* appears to us particularly objectionable: it expresses a feeling that does not well accord with those affections which are peculiarly Christian.

Our author proceeds to say, that "the sermons of some consist of a fanciful running of parallels."

* "Although there have been a few instances to the contrary, the moral conduct," he says, "of the men in question is consistent with their calling; and though the faults above detailed are found among them, yet as a body they are more than free from immoralities." p. 162.

The word *some*, though it sounds to us a little too general, is not here so improper as in the former instance, for the observation is applicable, at least in a degree, to no very small number of evangelical ministers; and the love of popularity must be considered as constituting a strong temptation to this evil.

"Of this kind of preaching," the pious author very well and justly observes, "it is saying the least, by way of censure, to affirm that it leaves nothing instructive behind it; that it proves nothing; that it defers from no vice, nor excites to any virtue. But its want of useful tendency is not the greatest objection that lies against it; it debases the Scripture; it defeats the intention of that grave and holy book, designed not for the amusement of the imagination, but for instructing the mind, and interesting the heart, in things of eternal moment. It accustoms those who are pleased with it, to look for entertainment, when they should be endeavouring to learn a lesson; and to sport themselves with that lamp of truth, let down from heaven for the purpose of directing their steps, amidst the snares and dangers of the present state. No censure is here intended against resorting to chaste comparisons, for the sake of illustrating some important point of faith or practice. This, while it enlivens the preacher's discourse, may assist the conceptions of the auditory. The one begets knowledge, the other leaves men in ignorance. The sober use of parallels, followed by the practical use of the truth elucidated, teaches the hearer how to read his Bible with profit; the effusions of the mere allegorizer, how to read it and learn nothing." p. 156, 157.

Our objection to the next paragraph we shall quote, is of the same kind with that which we have already had occasion to make: it leaves an impression on the mind of the reader that the fault which it condemns, and most justly condemns, is a prevalent defect. We believe, on the contrary, that the number of ministers *of the church* who are now chargeable with this fault, is very inconsiderable indeed.

"There is likewise an hypochondriacal cast of preaching heard among them. Instead of such instruction, exhortation, or encouragement, as is adapted to the ordinary conditions and circumstances of human life, an auditory is held by the detail of conflicts and experiences, of which nine tenths of the persons present have not the remotest conception. A kind of discoursing this, which is perhaps congenial to the feelings of a few persons in the congregation, who, either from a decay of some of their faculties, or a saturnine cast of mind, or the solitariness of their condition, or the want of employment, are habitually uncomfortable, and acquire a kind of taste for discussions of a melancholy complexion. Such persons have a strange kind of amusement in listening to discourses of this kind, which yet do nothing for them: the propensity to be miserable is increased by the very means employed to comfort them. Their minds are filled with fancied causes of distress, which, perhaps, they never would have thought of, had they not been suggested by the discourse to which they are listening; and which, while it fails of curing the disease in those who already have it, serves to communicate it to those who have it not, if there be any pre-disposition in their mental habit to receive the contagion." p. 157, 158.

We shall be happy to find that an expression, at the commencement of the next paragraph, which, we are willing to believe, was admitted into the first edition, chiefly from inadvertence, has been expunged from the second: it is too nearly allied to the cant of the irreligious. The general observations with which it is connected, are nevertheless worthy of a judicious minister of the Gospel.

"That the comforts of religion may, for wise reasons, be suspended by him who gave them, or that the great enemy of mankind may sometimes be permitted to harass a pious mind, are possibilities of which the Holy Scriptures give us sufficient intimation; nor can it be doubted, that one part of a Christian minister's sufficiency lies in being capable of distinguishing such trying cases from those of a different nature, and in knowing how to treat them. But instances of extraordinary distress of mind seem to be no more fit for frequent discussion in public, than instances of extraordinary guilt are: they fall more within the province of a minister's private practice. Here he has not a supposed, but an actual case before him. Here he may ascertain its nature by deliberate investigation. Here, as in medical or surgical practice, he may do what is necessary for the patient's relief, without disturbing the comfort, or hazarding the safety of others." p. 158, 159.

Our author is very severe on

those who introduce humour into the pulpit. "This," says he, "is not only being pleasers of men, but pleasers of the lowest of men." Indeed the only palliation which this case appears to us to admit of is, that there may be ministers who have derived from a perverse nature (for most perverse she unquestionably is in this case) so irresistible a turn to the ludicrous, that, to borrow the language of an old preacher of this class, they may be said to "have been born with a fool's cap on their head, which sticks so fast, as hardly to be torn off by them even when they know that they are in the pulpit." We greatly doubt, however, whether the fault in question be fairly chargeable on any evangelical ministers, who can be said to belong to the establishment; and whether, therefore, the author is justified in enumerating it among their defects.

But we will here stop to discuss a question of no small importance. Is it fair, is it charitable, and is it expedient, to descant thus freely and largely on the faults of so pious and Christian a body of men? Ought we not to look with so affectionate an eye on these servants of God, as to feel little inclination to mark their infirmities; and is there not a danger lest, by the minuteness or severity of our criticism, we should give a very mischievous encouragement to their enemies, who are ready to take advantage of every admission, and to establish, on the ruin of their fame, the reputation of their own cold and lifeless Christianity? These are questions which it is fair to put, and they deserve a very deliberate answer. That extreme caution should at all times be used in treating of the faults and weaknesses of religious persons, we are inclined to admit, or rather to affirm; and the particularity with which we have commented on so many passages in this section, is to be ascribed to this very consideration. But we are by no means disposed to claim for any ministers of the Gospel, on the alleged ground of their superior virtue or spirituality, that exemption from examination which this objection seems a little to countenance. Why should not the professors of a purer Gospel be ready to submit themselves to the public eye, and even to court investigation? Under cover of a plausible principle, not altogether unlike to that which we have here put into the mouth of an objector, corruption heretofore insinuated itself into the church. In the early days of the Gospel, its ministry in general (and a ministry not perhaps peculiarly corrupt) desired, for the sake of that holy religion which they dispensed, to have their character entirely protected from the profane censure of the laity, and engaged that they would themselves provide for the due regulation of every thing which concerned their own order. But the priests under this system declined in virtue, though they might advance for a time in a certain kind of reputation for sanctity: —the pope grew to be infallible. Now it is not in catholics alone that protection from examination is dangerous. There is in us all a tendency to degenerate; and there is sometimes to be found, even among the devoutest of us protestants, a disposition to certain evils of a popish order. Some of us love to retreat from the world, in the same manner with those pious men who set the example of withdrawing into monasteries, that we may be uninterrupted in our Christian converse with each other. When in the bosom of this pleasing but contracted society, we abound in religious exercises, and, if affluent enough to live without bodily or mental labour, we make spiritual subjects almost the only theme of our conversation. The secular pursuits of those around us, though admitted to be lawful, and lawful we must undoubtedly allow them to be, since our own temporal necessities are supplied through their

industry, become the objects of our too great jealousy and suspicion; and those are somewhat too easily considered as "without," who, labouring hard for the meat that perisheth, and offended possibly by some of the singularities which we have contracted in our retirement, are seldom found in our pious circle. The sinfulness of the world, its ignorance of the doctrines which we so fully understand, and its contrariety to the true spirit of religion, are largely dwelt upon in our little party; and our minds insensibly acquire a feeling of complacency and self-preference, which is concealed from ourselves by the pious language of self-annihilation, in which our tongue continually expresses itself. In consequence partly of the dearth of common topics of conversation, theological questions are multiplied, many minor distinctions of doctrine are discussed, and an over-curious taste in divinity begins to be cultivated. On the spiritual state of persons but little known to us, judgment is too confidently pronounced: for the least departure from the prescribed theology is forbid; and the very modes of expression which have been adopted in our circle, are deemed essential to orthodoxy. We are, perhaps, during all this time, truly devout and exemplary in the main, as well as correct in our divinity; but, alas! our doctrinal knowledge advances faster than our charity, and the religion which we cherish in ourselves, and would teach to others, is adapted rather to the circumstances of our own little cloistered and contemplative sect, than to the general condition of the world, and is calculated rather to make us stiff and particular, or serious and solemn, like the Pharisee, than easy and accommodating, gentle and condescending, and extensively useful and beneficent, like our Divine Master. The disciples of such a school are exempt from the rough warfare of promiscuous society; but they have not overcome the world; they have fled from it. They are strangers to its vice and dissipation; but they have their own appropriate faults; and they labour under a considerable degree of self-delusion; for, being acquainted with few persons out of their own party, and having acquired a certain common character, they become remarkably insensible to the errors and vices of their own circle. Many individuals among these little religious bodies look up to their several leaders with an admiration not altogether unlike to that with which the ancient papists honoured their respective saints; and these leaders, long exercised in directing the faith of their obedient people, are in danger of becoming oracular and dictatorial, tenacious of every opinion which they have formed, and impatient of contradiction; in short, of being popes in their own little circle; both claiming, like popes, a sort of spiritual infallibility, and forbidding that claim to be examined. This, if we mistake not, is a course which human nature *sometimes* runs, though it may more frequently proceed in a contrary direction. One of the cures, or rather of the preventives, of the evil, is freedom of discussion. The protestant church has been founded upon this principle. How powerfully has free discussion tended to remove error and corruption from the political world! We are far from pleading for any unbounded licence. We dislike the violences as well of political as of theological debate. We wish not to live in a stormy world. We affirm, nevertheless, that a certain agitation of the air is in all cases necessary to the general health.

For these reasons we consider the character of the evangelical clergy of the church, to be a very fair subject for investigation; and we suspect, with this author, that to the want of sufficient discussion, by competent and somewhat friendly persons, much of their present faults is to be attributed. "They have been abandoned," says he, in terms

perhaps a little rough and uncourteous, "as a set of men so incorrigibly bad as not to be worth the pains of any attempt to render them of service to their country."—"If they can learn to amend one another, they may. From other quarters, though vexatious proceeding against them be forborne, comes no fatherly counsel, no friendly expostulation." That our author is disposed to do justice to their virtues, who can doubt, when he has read the following well-earned commendation, a commendation

"Beyond all Greek, beyond all Roman fame,"

which is inserted towards the conclusion of the present chapter?

"There is a concern for the good of mankind visible in them; a surrender of their ease; an unwearied diligence in their vocation; a giving up the world. We see them, with talents sufficiently popular to carry the prize of emolument or honour, were they to become candidates for them, sacrificing such prospects, by honestly refusing to accommodate themselves to the taste of their times; making a stand against what they think wrong in those who have favours to bestow, though fully aware that inferiority of rank, and straitness of income, are the certain consequences of their fidelity. And, to conclude the mention of what is praiseworthy on their side, there is a circumstance of great notoriety to be recollected: they call the attention of the age to some truths of prime importance in the account of all the writers, who are acknowledged in our church as the most distinguished defenders of her doctrine. They are the determined and ever active opposers of those, against whom, as the great corrupters of Christianity, all these writers have with one voice warned us. Whether they conduct this opposition with temper, or with ability, some may question. But it is indubitable matter of fact, that the Scripture doctrine respecting man's fallen state, the divinity and atonement of Christ, and the necessity of the grace of God's Holy Spirit to sanctify our hearts and rectify our lives, are topics, in which they labour to instruct and establish their hearers. Nor can we doubt, that to their endeavours herein, we must ascribe some portion of that increased regard to these points, which has of late appeared in the discourses of the clergy at large." p. 163, 164.

(To be concluded in our next.)

Cælebs in Search of a Wife; comprehending Observations on Domestic Habits and Manners, Religion and Morals. 2 Vols. 8vo. London. Cadell & Davies. 1808. Price 12s.

It may be very true that novels are mischievous; but we cannot allow this work to be called a novel. "Definitions indeed are dangerous," and therefore we shall not hazard them;—it is plain, however, a composition should not be denominated by reference to a single feature or quality, but according to its really prevailing character. Who, for instance, would speak of Boëthius's Consolation of Philosophy, as a poem, though it contains a good quantity of verses? Who calls the Jerusalem Delivered a romance? Yet it is full of tales of wonder. At the least, works should not be miscalled; for the learned tell us, that names are things. If they belong to no species, let them remain unclassified. In novels, as in dramas, the author *teaches by examples*. Whether he wishes to instruct or amuse, it is by a fable, artfully inlaid with incidents and characters, that he principally works. This is his machinery; and though many a grave and pithy sentence may be dropped in the course of the story, the distinctive character of the book remains, and nobody mistakes it for a treatise in philosophy. The work now under review is of a different kind. The object of the writer evidently was, not to construct an interesting fable, but to communicate a variety of religious, moral, and economical truths, in an easy and agreeable manner. Essays are formal; sermons are dull: and the question-and-answer way is babyish. A narrative affords facilities which cannot otherwise be secured; and for this reason, and for this reason only, it seems to have been adopted. It is merely a frame-work for better things. Some characters are of necessity introduced; but for the most part they are mere visitors, and neither hasten nor retard the action of

the piece. They are principally employed to exemplify or illustrate the precepts which are inculcated; as a father, in an evening walk with his son, diversifies the conversation by remarks on the objects around him.

We think, then, that if this work is censured merely as a novel, it will be blamed for being what it is not. That it partakes slightly of the character and peculiarities of that species of composition, is true; and it may probably, therefore, in the same proportion, share its disadvantages. Still it should in fairness be considered, whether more is not gained than sacrificed by this arrangement. At the least, the author is entitled to have the merits of his execution weighed against the faults of his design; and if such a process be instituted, he can have little reason to fear the result.

The story, which the author under review has selected for his purpose, is a very simple one. Cœlebs, himself one of the principal actors, is the narrator. He is a young man not quite four-and-twenty, and remarkably steady for his years; of a plain understanding, excellent principles, and four thousand pounds a-year. The work is a journal of his adventures.—Having the misfortune to lose his parents, home became dull; and he thought, as youths of his age are apt to think, that a wife would be very agreeable. Like other youths too, he sketched an image of excellence suited to his taste; "She must be elegant, or I should not love her; sensible, or I should not respect her; prudent, or I could not confide in her; well-informed, or she could not educate my children; well-bred, or she could not entertain my friends; pious, or I could not be happy with her." Strange to relate, Westmoreland did not contain such a paragon; so the post-chaise was ordered, and drove straight to London. The young adventurer was landed at Sir John Belfield's in Cavendish Square, an old friend of his father's, where he met with an hospitable reception; and at this house he passed the principal part of the time spent in the metropolis. Of Lady Belfield, we shall say more by and by. The weeks in town produced nothing of importance, but were diversified by visits, in which the reader is introduced to various ladies in high life, and to a Mrs. Ranby at Hampstead; for, by some odd accident, Cœlebs generally finds himself in female society. The men, we suppose, were at White's, or the House of Commons.

Cœlebs had wished to visit London, but he had no thoughts of resting there. He had promised his father not to suffer his affections to be engaged, till he had seen Mr. Stanley in Hampshire. To the Grove therefore he goes, and finds a paradise; a father, a mother, and six lovely daughters practising every virtue, and enjoying the most genuine happiness. This family is drawn for a model of domestic perfection and felicity. The purest Scriptural piety, unwearied beneficence, sense, taste, spirit, mutual affection, humility, every grace and every virtue, are here found united in admirable symmetry, and embellished by all the gifts of nature and of fortune. The imagination is delighted, and longs to detain for ever the seraphic vision. What could Cœlebs do? Lucilla Stanley was just nineteen; pious, gentle, elegant, intelligent; and the very air of the Grove breathed love. Within a few weeks a declaration was made to Mr. Stanley; but as the feelings of forty-six and twenty-four are not perfectly sympathetic, a month's novitiate was enjoined, greatly to the discomposure of the young lover, but greatly to the relief and benefit of the reader; who is the gainer, by this arrangement, of at least four hundred pages of excellent composition, besides being rescued awhile from the perils of an *eclaircissement*. The interval is filled with visits and conversation; in which many of the neighbouring families bear a part; some interesting histories are told, and much admirable truth inculcated. The arrival of the Belfields

at the Grove adds to the general happiness; and every thing goes on so smoothly, that we almost hoped the love affair had been forgotten: but, alas! before the mouth expires, the fatal moment is accelerated by the *gaucherie* of a baby sister. Thanks to the mercy of our author, all is over in an instant. Lucilla seems to have thought very little about the matter; but as Cœlebs had behaved with propriety, and the match was unexceptionable, she referred it to her parents, and the rest was soon settled. Mr. Stanley judged it right that the union of the young people should be postponed for three months; so, as the affair happened last autumn, we suppose they were married a little before Christmas.

So simple a tale as this affords very little room for praise or censure. There is enough of it to furnish an outline, and a point of convergence, which is all that the author's plan required; and the preceptive parts are not choaked with incidents. It is difficult to say who is the hero of the tale. The rival claimants are Cœlebs and Mr. Stanley; though, to say the truth, there is very little of the heroic in either of them. The critics would hold this uncertainty to be a fault; but, as the same defect is attributed to the Pharsalia and the Paradise Lost, a writer of the nineteenth century may submit to share their disgrace. The story, however, has one prime excellence. It is perfectly in nature; and not only that (for nature may be any thing), but it is drawn from the very best model. Certainly it is not romantic, yet we cannot but think a true taste will contemplate with great delight the picture of quiet goodness here presented to us. Surely to a Christian's eye, Lucilla praying by the side of her poor cottager ought to appear a more sublime and interesting object, than even Clementina in her madness, or Corinne in the Capitol.

The characters introduced in this work are numerous, and of very different degrees of excellence. Some of them are certainly drawn with great force and spirit; but a severe critic would perhaps say, that those intended as warnings are over-coloured, and the models not coloured at all. Yet this is a defect which it is more easy to observe than avoid; for all strong painting borders on caricature; and real goodness is like perfect beauty, which commonly seems inanimate upon canvas.

Cœlebs, the narrator, the lover, and perhaps the hero of the work, would have appeared to more advantage, if the story had been told by another. However, we think him very good and very sensible, admirably suited for domestic life in the county of Westmoreland, though not quite equal to the bustle and activity of London. We should have liked a little more fire at four-and-twenty; but there is no having contradictory excellencies, and his piety is worth a thousand dazzling qualities. Yet Cœlebs has faults which must not be wholly overlooked. He is given to prosing, is not very delicate, and has a low suspiciousness about him that is exceedingly unamiable. He is perfectly possessed too with the idea, that, wherever he goes, mothers and daughters are throwing out lures. The Ranbys, the Fenthams, the Flams, not to mention the *belles* of Westmoreland, are all angling for Mr. Cœlebs. Really he should not have believed his friends, when they talked such nonsense to him*.

* We do not think Cœlebs as refined a judge of poetry, as he is of beauty. He objects to the celebrated passage in Akenside, 'Look then around through nature,' &c., "that although grand, it is not just;—that an act of murder is not happily chosen for the purpose of establishing the superiority of mental beauty over the organizations of matter;—that the poet's other exemplifications, 'the powers of genius and design,' 'the charm of virtuous friendship,' &c., are general, this only particular; they a class, this a variety." Now to all and each part of this we reply, that if the passage deserves the eulogy bestowed on it by Cœlebs, if "it lives in the mind and memory of every lover of the Muses," it is quite safe from criticism; for general admiration is the true and only

Mr. Stanley, one of the leading figures of the piece, is a portrait which it required something more than genius, enriched by observation, to execute; for as Milton declares that no one can be a poet who is not himself the epitome of a good poem*, so we may venture to say, that he who could sketch this exalted character must have felt in his own bosom the power of holiness;—that he is himself, in some measure, the great sublime he teaches. This eulogy is not bestowed rashly; and we do not believe it will be thought extravagant by any one who considers, not only the varied excellencies combined in Mr. Stanley, but the admirable skill with which they are proportioned. Any body can take a heap of Christian graces, throw them carelessly together, and, calling his image a god, command the people to fall down and worship; but so to distribute the elements of moral and intellectual greatness, that every part of the figure shall be in perfect symmetry, yet the whole swelling with divinity, is a task of a far higher kind, and demands not only a knowledge of the doctrines and precepts of Christianity, but an experimental acquaintance with their separate and their combined influence on the heart. We need hardly add, that piety—pure, vital, practical piety—is the governing principle of Mr. Stanley's character. He lives only to the glory of God and the good of man; and these great ends he prosecutes with combined ardour and intelligence; with unwearied diligence, steady temper, discretion, and humility. The march of his virtues is like the course of nature, silent and effective. Though his character is full of force, its powers are rather felt than seen: without prominence, without bustle, they remind us of those matchless pieces of ancient sculpture, whose expression is calm greatness, the union of energy and repose.

Lucilla is Mr. Stanley grown young, and softened into a woman. Pious and humble, active and intelligent, adding grace to virtue, and the more lovely, because unconscious of her loveliness, she appears a seraph "just lighted on this orb, which she hardly seems to touch." There is a charm in youthful piety, thus associated with elegance and gentleness, and decently attired in the soft veil which modesty throws around it, which no words can adequately paint. Every eye turns to it with rapture, and every heart does willing homage. Lucilla has only one defect—she wants a little of her father's self-possession. Not that a girl of nineteen should have too much; but Lucilla puts the sugar into the cream-pot, and the tea into the sugar-dish, and runs out of the room, because her baby sister tells that she reads Latin. She blushes and cries too on every occasion, and sometimes when we really think the matter was not very moving; though if she had blushed deeply at one of the questions proposed to her by Cœlebs, we could have forgiven it. These overt acts

test of excellence. We cannot, however, acknowledge that either of his objections are solid; and hope he will pardon our feeling a little jealous for the honour of one of the first passages in poetry. It will not do to say that an act of murder ought not to be thought sublime; for poets must take the feelings of men as they are, if they mean to give effect to their compositions. But it is not properly the act of murder that gives dignity to this lofty burst of enthusiasm; it is not the death of Cæsar we admire—though the fall of greatness is great—but the self-devotion of Brutus, and the liberation of Rome. It is true, indeed, this exemplification is "a variety, not a class"—(we should rather have said an act, not a quality)—but herein is the very secret of its effect. If we would interest the feelings deeply, we must not rhapsodize about virtue, but pourtray some living instance of it; tangible and visible; that "stands embodied to our senses, plain." Cœlebs had fancied female perfection in his post-chaise; but it was a girl of nineteen; it was Lucilla Stanley, and not an abstraction, that he fell in love with.

* "He that would not be frustrate of his hope to write well in laudable things, ought himself to be a true poem; that is, a composition of the best and honourablest things; and have in himself the experience and practice of all that is praiseworthy."—*Apology for Smectymnuus.*

of sensibility, we suspect, are commonly less a proof of fine feeling than of want of self-government; and though it is both proper and pleasing for a man of sense to give an arm to his companion through the rough walk of life, yet if she knock her foot against every pebble in the path, the journey will prove wearisome to both.

Angelic as Lucilla's character really is, we are not without fears that the men will think it insipid. There is no helping this; very good people are apt to seem insipid. Religion is such a neutralizer of the character, that, unless pious women are loved for their piety, they must often be content to be passed by altogether. Consider St. Paul's account of female graces---shamefacedness and sobriety; the ornament of a meek and quiet spirit---how exceedingly uninteresting! There is hardly a Madona on canvas that does not want intelligence; and we suspect if this writer were arraigned for the insipidity of Lucilla's character before Guido and Raphael, his sentence would be a very mild one. We have sometimes thought that persons of eminent holiness are like pellucid bodies, which philosophers tell us contain more matter than opaque ones; but every part being justly distributed, the light passes freely through, nothing detains the eye, and they are as if they were not.

There are other characters in these volumes which well deserve to be noticed. Mrs. Ranby, the Hampstead lady, occupies several pages. She is a violent, narrow-minded woman, just broke away from Cheapside, with her head full of crude theology, and her tongue as voluble as if religion consisted in nothing but loquacity; a stiff Calvinist, with a tinge of antinomianism. Her daughters gild flower-pots, and she rates her husband for not praying extempore. This character may doubtless have its resemblances in real life; but, after all, Mrs. Ranby would have been just as disagreeable without her divinity; for it matters little what weapons are in the hands of obstinacy and ill-temper.

Lady Bab Lawless is among the happiest of the portraits. She is drawn with such exquisite skill, that it would be quite unfeeling to take this character out of the author's hands.

"At Mrs. Fentham's, I encountered Lady Bab Lawless, a renowned modish matron, famous for laying siege to the heart of every distinguished man, with the united artillery of her own wit, and her daughters' beauty. How many ways there are of being wrong! She was of a character diametrically opposite to that of Mrs. Fentham. She had the same end in view, but the means she used to accomplish it were of a bolder strain. Lady Bab affected no delicacy, she laughed at reserve, she had shaken hands with decorum.

She held the *noisy* tenor of her way with no assumed refinement; and, so far from shielding her designs behind the mask of decency, she disdained the obsolete expedient. Her plans succeeded the more infallibly, because her frankness defeated all suspicion. A man could never divine that such gay and open assaults could have their foundation in design, and he gave her full credit for artless simplicity, at the moment she was catching him in her toils. If she now and then had gone too far, and by a momentary oversight or excessive levity had betrayed too much, with infinite address she would make a crane-neck turn, and fall to discussing, not without ability, some moral or theological topic. Thus she affected to establish the character of a woman, thoughtless through wit, indiscreet through simplicity, but religious on principle." Vol. i. p. 111, 112.

"It was a curious speculation to compare these two friends, and to observe how much less the refined manœuvres of Mrs. Fentham answered, than the open assaults of the intrepid Lady Bab. All the intricacies and labyrinths which the former has been so skilful and so patient in weaving, have not yet enthralled one captive, while the composed effrontery, the affecting to take for granted the offer which was never meant to be made, and treating that as concluded, which was never so much as intended, drew the unconscious victim of the other into the trap, before he knew it was set; the depth of her plot consisting in not appearing to have any. It was a novelty in intrigue; an originality which defied all competition, and in which no imitator has any chance of success." Vol. i. p. 113, 114.

As a contrast to the last figure we present the reader with Lady Belfield's: it is executed with a delicacy and justness of drawing which rivals even the force and spirit of the former.

"If Lady Belfield erred, it was through excess of kindness and candour. Her kindness led to the too great indulgence of her children; and her candour to the too favourable construction of the errors of her acquaintance. She was the very reverse of my Hampstead friend. Whereas Mrs. Ranby thought hardly any body would be saved, Lady Belfield comforted herself that hardly any body was in danger. This opinion was not taken up as a palliative to quiet her conscience, on account of the sins of her own conduct, for her conduct was remarkably correct; but it sprung from a natural sweetness of temper, joined to a mind not sufficiently informed and guided by scriptural truth. She was humble and teachable, but as she could not help seeing that she had more religion than most of her acquaintance, she felt a secret complacency in observing how far her principles rose above theirs, instead of an humbling conviction of how far her own fell below the requisitions of the gospel.

"The fundamental error was, that she had no distinct view of the corruption of human nature. She often lamented the weaknesses and vices of individuals, but thought all vice an incidental not a radical mischief, the effect of thoughtlessness and casual temptation. She talked with discrimination of the faults of some of her children; but while she rejoiced in the happier dispositions of the others, she never suspected that they had all brought into the world with them any natural tendency to evil; and thought it cruel to suppose that such innocent little things had any such wrong propensities as education would not effectually cure. In every thing the complete contrast of Mrs. Ranby—as the latter thought education could do nothing, Lady Belfield thought it would do every thing; that there was no good tendency which it would not bring to perfection, and no corruption which it could not completely eradicate. On the operation of a higher influence she placed too little dependance; while Mrs. Ranby rested in an unreasonable trust on a kind of miraculous interference.

"In regard to her children, Lady Belfield was led by the strength of her affection to extreme indulgence. She encouraged no vice in them, but she did not sufficiently check those indications which are the seeds of vice. She reproved the actual fault, but never thought of implanting a principle which might extirpate the evil from whence the fault sprung; so that the individual error and the individual correction were continually recurring." Vol. i. p. 82—84.

"Lady Belfield has less vanity than any woman I ever knew who was not governed by a very strict religious principle. Her modesty never courted the admiration of the world, but her timidity too much dreaded its censure. She would not do a wrong thing to obtain any applause, but she omitted some right ones from the dread of blame." Vol. i. p. 86.

These are the best of the characters. Lady Aston and Mrs. Carlton are well drawn, but few of the others are very striking. We think, indeed, that the author's powers in this line are rather historical than dramatic. He conceives well, and describes forcibly; but he wants ductility for the stage. He has not, in much perfection, that Proteus-power, which enables a writer to transform himself into every shape and form he wishes to exhibit: the dialogues, therefore, with all their merits, are not very characteristic. In this respect our author is the very opposite of Miss Burney, who is perfectly at home in company, but writes indifferently in her own person.

We are sorry to see this writer adopting, even partially, the practice of nic-naming his personages. We have Mrs. Comfit and the Miss Rattles, and Signor Squallini, &c. This is one of the bad fashions that Ben Johnson contributed to make popular, but it really is only fit for children on Twelfth-night.

We can afford no more space to the plot and characters of this work. They are merely auxiliary to the main design; and therefore we repeat our humble remonstrance against the work being objected to as a novel. If, however, a novel it must be called, as we are not contentious about names, then we venture to hint that it ought not to be condemned as uninteresting. The author could easily have given it

more poignancy; but, we are bold to say, he has made it as interesting as he intended. His *first, great* object was to instruct; and having ventured, with a just confidence in his own powers, to seek assistance in this undertaking from the most dangerous of all allies, his sagacity enabled him to discover how delicate a management was necessary to prevent his object being defeated by the very means he had adopted for securing it. We feel great admiration at the skill he has shewn in extricating himself from this difficulty. A little more complication of incident, a little more intensity of passion and feeling, would have completely ruined his project. The work would have been a novel; a mere novel;—interesting, and useless. Surely much reasoning is not needed to convince us how idle it is for a writer of romance to attempt to be sententious. Who ever reads the didactic parts of an attractive novel? Who *can* read them? Who even knows that they exist? When the feelings are roused and the fancy fired, they will brook no delay; the mind, pressing impetuously forward, hurries to the conclusion; and truth, wit, learning, elegance, are alike thrown aside as trifling and obtrusive. Even the rich landscape-painting of Mrs. Radcliffe is felt as an incumbrance. The Pyrenean heights, the Alpine forests, and laughing plains of Lombardy, are alike cast into the shade by the lurid flames her imagination kindles around them. Yet what a pencil was her's! with powers to adorn all that is elegant, and darken all that is awful; to exhibit, with rival genius,

> Whate'er Lorrain light sketch'd, with softening hue,
> Or savage Rosa dash'd, or learned Poussin drew.

We feel bound, therefore, to render to this author high praise for his discriminating judgement in the conduct of a very delicate and difficult enterprize. He has succeeded. His work is both interesting and instructive. Yet we would caution others not to enter rashly on the same project---to be quite sure they possess his genius before they imitate his example. The Pelian javelin was only to be wielded by the arm of Achilles.

By far the most important parts of this work still remain to be noticed; and we lament that, wishing to confine this article to the present number, our necessary limits make it impossible to enter into such an examination of them as we could wish. A large portion of the remaining pages must be occupied by extracts; for we should be guilty of great injustice in attempting to give the sentiments of this writer in any language but his own. Our chief embarrassment is, which to prefer among the multitude of passages that solicit attention. Those which we shall select, must really be taken rather as specimens of the general tenor of the work, than as choice fruits gathered by a discerning hand, and exhibited for its honour. It must be recollected also, that passages thus broken away from the narrative to which they belong, necessarily lose something of their interest, as a flower torn from its stalk languishes to the eye, though it may retain its fragrance.

Divinity is an odd ingredient in a work of imagination; yet the author of these volumes has ventured on this novelty; and those who think the practice strange, may perhaps be reconciled to it by the justness of the sentiments thus introduced. The theology of Cœlebs is drawn immediately from the Scriptures; not loose and general, like the creed of the world, in which all truths have equal weight, like bodies in an exhausted receiver, because indeed none have any; not warped from its just symmetry by the disproportioned size of a favourite doctrine: but pure, just, elevated, and comprehensive; without bigotry, without enthusiasm. Neither is it un-

naturally torn away from that code of Christian morals, which is the very body in which it lives, and every part and member of which it inspires with life and action. Unless, indeed, Christian doctrines and Christian practice are thus united, neither can be fully understood or justly exhibited. Like the great chemical agents in nature, they are incapable of existing in separation; and in these volumes we see them, with delight, always allied in the closest amity. It would be impossible to effect a disunion, even if we wished it; and our extracts will shew at once their perfect combination and their mutual excellence.

" 'Innocence,' replied Mr. Stanley, 'can never be pleaded as a ground of acceptance, because the thing does not exist. Innocence excludes the necessity of repentance, and where there is no sin, there can be no need of a Saviour. Whatever therefore we may be in comparison with others, innocence can afford no plea for our acceptance, without annulling the great plan of our redemption.'

" 'One thing puzzles me,' said Lady Belfield. 'The most worthless people I converse with deny the doctrine of human corruption, a doctrine the truth of which one should suppose their own feelings must confirm; while those few excellent persons, who almost seem to have escaped it, insist the most peremptorily on its reality. But if it be really true, surely the mercies of God are so great, that he will overlook the frailties of such weak and erring mortals. So gracious a Saviour will not exact such rigorous obedience from creatures so infirm.'

" 'Let not what I am going to say, my dear Lady Belfield,' replied Mr. Stanley, 'offend you; the correctness of your conduct exempts you from any particular application. But there are too many Christians, who, while they speak with reverence of Christ as the Saviour of sinners, do not enough consider him as a deliverer from sin. They regard him rather as having lowered the requisitions of the law, and exonerated his followers from the necessity of that strictness of life which they view as a burthensome part of religion. From this burthen they flatter themselves it was the chief object of the Gospel to deliver them; and from this supposed deliverance it is, that they chiefly consider it as a merciful dispensation. A cheap Christianity, of which we can acquit ourselves by a general recognition, and a few stated observances; which requires no sacrifice of the will, nor rectification of the life, is, I assure you, the prevailing system; the religion of that numerous class who like to save appearances, and to decline realities; who expect every thing hereafter, while they resolve to give up nothing here; but who keep heaven in view as a snug reversion after they shall have squeezed out of this world, to the very last dregs and droppings, all it has to give.'" Vol. ii. p. 15—17.

" 'I conceive,' replied Mr. Stanley, 'our deliverance from the punishment incurred by sin, to be one great end and object of the death of our Redeemer; but I am very far from considering this as the only benefit attending it. I conceive it to be most abundant in instruction, and the strongest possible incentive to practical goodness, and that in a great variety of ways. The death of our Redeemer shews us the infinite value of our souls, by shewing the inestimable price paid for them, and thus leads us to more diligence in securing their eternal felicity. It is calculated to inspire us with an unfeigned hatred of sin, and more especially to convince us of God's hatred to that, for the pardon of which such a sacrifice was deemed necessary. Now if it actually produce such an effect, it consequently stimulates us to repentance, and to an increasing dread of violating those engagements which we have so often made, to lead a better life. Then the contemplation of this stupendous circumstance will tend to fill our hearts with such a sense of gratitude and obedience, as will be likely to preserve us from relapsing into fresh offences. Again—can any motive operate so powerfully on us towards producing universal charity and forgiveness? Whatever promotes our love to God will dispose us to an increased love for our fellow-creatures. We cannot converse with any man, we cannot receive a kindness from any man, nay, we cannot receive an injury from any man, for whom the Redeemer has not died. The remembrance of the sufferings which procured pardon for the greatest offences, has a natural tendency to lead us to forgive small ones.'" Vol. ii. p. 18.

" 'Let us take the general tenor and spirit of scripture, and neither pack single texts together, detached from the connexion in which they stand; nor be so unreasonable as to squeeze all the doctrines of Christianity out of every single text, which perhaps was only meant to inculcate one individual principle. How consistently are the great leading doctrines of faith and holiness balanced, and reconciled in every part of the Bible! If ever I have been in danger of resting on a mere

dead faith, by one of those texts on which you exclusively build; in the very next sentence, perhaps, I am roused to active virtue, by some lively example, or absolute command. If again I am ever in danger, as you say, of sinking the ship with my proud duties, the next passage calls me to order, by some powerful injunction to renounce all confidence in my miserably defective virtues, and to put my whole trust in Christ. By thus assimilating the Creed with the Commandments, the Bible becomes its own interpreter, and perfect harmony is the result. Allow me also to remark, that this invariable rule of exhibiting the doctrines of Scripture in their due proportion, order and relative connexion, is one of the leading excellencies in the service of our Church. While no doctrine is neglected or undervalued, none is disproportionably magnified, at the expence of the others. There is neither omission, undue prominence, nor exaggeration. There is complete symmetry and correct proportion.'" Vol. ii. p. 257—259.

"The sober Christian is as fully convinced that only He who made the heart, can new make it, as the enthusiast. He is as fully persuaded that his natural dispositions cannot be changed, nor his affections purified, but by the agency of the Divine spirit, as the fanatic. And though he presume not to limit omnipotence to a sudden or a gradual change, yet he does not think it necessary to ascertain the day, and the hour, and the moment, contented to be assured that whereas he was once blind he now sees. If he do not presume in his own case to fix the *chronology of conversion*, he is not less certain as to its effects. If he cannot enumerate dates, and re-capitulate feelings, he can and does produce such evidences of his improvement, as virtuous habits, a devout temper, an humble and charitable spirit, repentance towards God and faith in our Lord Jesus Christ; and this gives an evidence less equivocal, as existing more in the heart than on the lips, and more in the life than in the discourse. Surely if a plant be flourishing, the branches green, and the fruit fair and abundant, we may venture to pronounce these to be indications of health and vigour, though we cannot ascertain the moment when the seed was sown, or the manner in which it sprung up.'" Vol. ii. p. 266, 267.

"Dr. Barlow took infinite pains to correct Lady Aston's views of religion. 'Let your notions of God,' said he, 'be founded, not on your own gloomy apprehensions, and visionary imaginations, but on what is revealed in his word, else the very intenseness of your feelings, the very sincerity of your devotion, may betray you into enthusiasm, into error, into superstition, into despair. Spiritual notions which are not grounded on scriptural truth, and directed and guarded by a close adherence to it, mislead tender hearts and warm imaginations. But while you rest on the sure unperverted foundation of the word of God, and pray for his spirit to assist you in the use of his word, you will have little cause to dread that you shall fear him too much, or serve him too well. I earnestly exhort you,' continued he, 'not to take the measure of your spiritual state from circumstances which have nothing to do with it. Be not dismayed at an incidental depression which may depend on the state of your health, or your spirits, or your affairs. Look not for sensible communications. Do not consider rapturous feelings as any criterion of the favour of your Maker, nor the absence of them as any indication of his displeasure. An encreasing desire to know him more, and serve him better; an encreasing desire to do, and to suffer his whole will; a growing resignation to his providential dispensations, is a much surer, a much more unequivocal test.'" Vol. i. p. 226—228.

"Sanctification, however imperfect, must be universal. It is not the improvement of any one faculty, or quality, or temper, which divines mean, when they say we are renewed in part, so much as that the change is not perfect, the holiness is not complete in *any* part, or power, or faculty, though progressive in all. He who earnestly desires an universal victory over sin, knows which of his evil dispositions or affections it is that is yet unsubdued. This rebellious enemy he vigilantly sets himself to watch against, to struggle with, and, through divine grace, to conquer. The test of this sincerity does not so much consist in avoiding many faults to which he has no temptation, as in conquering that one to which his natural bent and bias forcibly impel him." Vol. ii. p. 8.

"Human applause is not a Christian principle of action; nay, it is so adverse to Christianity, that our Saviour himself assigns it as a powerful cause of men's not believing, or at least not confessing him, *because they loved the praise of men.* The eager desire of fame is a sort of separation line between Paganism and Christianity. The ancient philosophers have left us many noble examples of moderation in earthly things, and of the contempt of riches. So far the light of reason, and a noble self-denial carried them; and many a Christian may blush at these instances of their superiority; but of an indifference to fame, of a deadness to

human applause, except as founded on loftiness of spirit, disdain of their judges, and self-sufficient pride, I do not recollect any instance." Vol. i. p. 265.

"Selfishness, security, and sensuality, are predicted by our Saviour, as the character of the last times. In alluding to the antediluvian world, and the cause of its destruction, eating, drinking, and marrying, could not be named in the gospel as things censurable in themselves, they being necessary to the very existence of that world, which the abuse of them was tending to destroy. Our Saviour does not describe criminality by the excess, but by the spirit of the act. He speaks of eating not gluttony, of drinking not intoxication, of marriage not licentious intercourse. This seems a plain intimation, that carrying on the transactions of the world in the spirit of the world, and that habitual deadness to the concerns of eternity, in beings so alive to the pleasures or the interests of the present moment, do not indicate a state of safety, even where gross acts of vice may be rare." Vol. i. p. 272.

"I have often heard it regretted that ladies have no stated employment, no profession. It is a mistake. *Charity is the calling of a lady; the care of the poor is her profession.* Men have little time or taste for details. Women of fortune have abundant leisure, which can in no way be so properly or so pleasantly filled up, as in making themselves intimately acquainted with the worth and the wants of all within their reach. With their wants, because it is their bounden duty to administer to them; with their worth, because without this knowledge they cannot administer prudently and appropriately." Vol. ii. p. 265.

Notwithstanding the length of these extracts, we cannot omit the following sketch of Lucilla's character.

"'Miss Stanley is governed by a simple, practical end, in all her religious pursuits. She reads her bible, not from habit, that she may acquit herself of a customary form; not to exercise her ingenuity by allegorising literal passages, or spiritualizing plain ones, but that she may improve in knowledge, and grow in grace. She accustoms herself to meditation, in order to get her mind more deeply imbued with a sense of eternal things. She practises self-examination, that she may learn to watch against the first rising of bad dispositions, and to detect every latent evil in her heart. She lives in the regular habit of prayer; not only that she may implore pardon for sin, but that she may obtain strength against it. She told me one day when she was ill, that if she did not constantly examine the actual state of her mind, she should pray at random, without any certainty what particular sins she should pray against, or what were her particular wants. She has read much scripture and little controversy. There are some doctrines that she does not pretend to define, which she yet practically adopts. She cannot perhaps give you a disquisition on the mysteries of the Holy Spirit, but she can and does fervently implore his guidance and instruction; she believes in his efficacy, and depends on his support. She is sensible that those truths, which from their deep importance are most obvious, have more the vitality of religion, and influence practice more, than those abstruse points, which unhappily split the religious world into so many parties.

"'If I were to name what are her predominant virtues, I should say sincerity and humility. Conscious of her own imperfections, she never justifies her faults, and seldom extenuates them. She receives reproof with meekness, and advice with gratitude. Her own conscience is always so ready to condemn her, that she never wonders, nor takes offence at the censures of others.

"'That softness of manner which you admire in her is not the varnish of good breeding, nor is it merely the effect of good temper, though in both she excels, but it is the result of humility. She appears humble, not because a mild exterior is graceful, but because she has an inward conviction of unworthiness which prevents an assuming manner. Yet her humility has no cant: she never disburthens her conscience by a few disparaging phrases, nor lays a trap for praise by indiscriminately condemning herself. Her humility never impairs her cheerfulness; for the sense of her wants directs her to seek, and her faith enables her to find, the sure foundation of a better hope than any which can be derived from a delusive confidence in her own goodness.'" Vol. ii. p. 89—91.

Surely this portraiture of excellence, though but an outline, can be contemplated by no one without admiration and delight. We have often wondered that novel-writers, careless as they are of every thing but how they may surprise or please, should never have suspected that the infusion of religious principles and feelings into the character of a heroine would add greatly to the

interest of the piece. A young female without piety, may, indeed, be an attractive object, as a kitten or a lamb it attractive---soft and delicate---a pretty plaything; she may even be invested with much dignity and elevation of character; but a sentiment of sorrow and pity will rise in all pious minds, and mingle itself painfully with every other emotion, whatever efforts are used to repress it. We have felt this, even in all the warmth of sympathy, while following the fortunes of almost every heroine whose history ever interested us. It has been observed, and it is undeniably true, that this exclusion of religion from works intended to present a picture of real life, drawn in animated colours, affords a melancholy proof how little interest is generally felt on the most interesting of all subjects. We earnestly hope and expect that these volumes will not be without effect in reforming the public taste in that particular.

Next to religion and morals, the subjects on which this author enters most largely are education and female manners. His remarks appear to us to be distinguished by a strong, practical, good sense, which carries with it a conviction of trustworthiness, that few books on these subjects are calculated to inspire. Strange to say, too, after the quantity of letter-press already expended, many of his observations are perfectly original. But our readers shall judge for themselves.

"'Selfishness,' said Mr. Stanley, 'is the hydra we are perpetually combating; but the monster has so much vitality, that new heads spring up as fast as the old ones are cut off. *To counteract selfishness, that inborn, inbred mischief, I hold to be the great art of education.* Education, therefore, cannot be adequately carried on, except by those who are deeply convinced of the doctrine of human corruption. This evil principle, as it shews itself early, must be early lopped, or the rapid shoots it makes will, as your favourite Eve observes,

"'Soon mock our scant manuring.'"

Vol. ii. p. 33.

"'We have too many elementary books. They are read too much and too long. The youthful mind, which was formerly sick from inanition, is now in danger of a plethora.

"'Much however will depend on capacity and disposition. A child of slower parts will be indulged till nine years old with books which a lively genius will look down upon at seven. A girl of talents *will* read. To *her* no excitement is wanting. The natural appetite is a sufficient incentive. The less brilliant child requires the allurement of lighter books. She wants encouragement as much as the other requires restraint.'

"'But don't you think,' said Lady Belfield, 'that they are of great use in attracting children to love reading?'—'Doubtless they are,' said Mr. Stanley. 'The misfortune is, that the stimulants used to attract at first, must be not only continued but heightened, to keep up the attraction. These books are novels in miniature, and the excess of them will lead to the want of novels at full length. The early use of savoury dishes is not usually followed by an appetite for plain food. To the taste thus pampered, history becomes dry, grammar laborious, and religion dull. My wife, who was left to travel through the wide expanse of universal history, and the dreary desarts of Rapin and Mezerai, is, I will venture to assert, more competently skilled in ancient, French, and English history, than any of the girls who have been fed, or rather starved on extracts and abridgements. I mean not to recommend the two last-named authors for very young people. They are dry and tedious, and children in our days have opportunities of acquiring the same knowledge with less labour. We have brighter, I wish I could say safer lights. Still fact, and not wit, is the leading object of history. Mrs. Stanley says, that the very tediousness of her historians had a good effect; they were a ballast to her levity, a discipline to her mind, of which she has felt the benefit in her subsequent life.'"

Vol. ii. p. 27—29.

"'I consider the difficulties of a solid education,' said Mr. Stanley, 'as a sort of preliminary course, intended perhaps by Providence as a gradual preparative for the subsequent difficulties of life; as a prelude to the acquisition of that solidity and firmness of character which actual trials are hereafter to confirm. Though I would not make instruction unnecessarily harsh and rugged, yet I would not wish to increase its facilities to such a degree as to weaken that robustness of mind which it should be its object to pro-

mote, in order to render mental discipline subservient to moral.'" Vol. ii. p. 279.

"'I confess that what is sneeringly called a learned lady, is to me far preferable to a scientific one, such as I encountered one evening, who talked of the fulcrum, and the lever, and the statera, which she took care to tell us was the Roman steel-yard, with all the sang-froid of philosophical conceit.'"

"'Scientific men,' said Sir John, 'are in general admirable for their simplicity, but in a technical woman, I have seldom found a grain of taste or elegance.'" Vol. ii. p. 194.

"'*From the heiress of the man of rank, to the daughter of the opulent tradesman, there is no one quality in which young women are so generally deficient as in domestic economy.* And when I hear learning contended for on one hand, and modish accomplishments on the other, I always contend for this intermediate, this valuable, this neglected quality, so little insisted on, so rarely found, and so indispensably necessary.'" Vol. ii. p. 224.

We have room for just one extract more, which shall be of a very different kind.

"I began to long earnestly for the pleasures of conversation, pleasures which, in our small, but social and select circle of cultivated friends, I had been accustomed to enjoy. I am aware that certain fine town-bred men would ridicule the bare mention of learned and polished conversation at a village in Westmoreland, or indeed at any place out of the precincts of the metropolis; just as a London physician, or lawyer, smiles superciliously at the suggested merits of a professional brother in a provincial town. Good sense, however, is of all countries, and even knowledge is not altogether a mere local advantage. These, and not the topics of the hour, furnish the best raw materials for working up an improving intercourse. It must be confessed, however, as I have since found, that for giving a terseness and a polish to conversation; for rubbing out prejudices; for correcting egotism; for keeping self-importance out of sight, if not curing it; for bringing a man to condense what he has to say, if he intends to be listened to; for teaching him to endure opposition, and not to think every man who differs from him in matters of taste, a fool, and in politics, a knave; for cutting down harangues; for guarding him from producing, as novelties and inventions, what has been said a thousand times; for quickness of allusion, which brings the idea before you without detail or quotation; nothing is equal to the miscellaneous society of London. The advantages too which it possesses, in being the seat of the court, the parliament, and the courts of law, as well as the common centre of arts and talents of every kind, all these raise it above every other scene of intellectual improvement, or colloquial pleasure, perhaps in the whole world." Vol. i. p. 21, 22.

The style of this work is, in general, animated and correct; not remarkable for grace, but in the earlier parts full of life, and in the latter easy and copious. It is principally defective in variety; a fault much felt in the dialogues, where the whole company, old and young, belles and beaux, gentle and simple, talk as if sentences, cut into lengths, had been delivered out to them from a magazine. Yet there is a spirit in the composition which keeps the attention ever wakeful. The language is often choice, always appropriate.

Of the defects of this work, we have already taken some notice; and certainly, for those who wish to make sport, a religious novel is so open to ridicule, that Momus himself could not desire a better laughing-stock. But the office of censure has, for us, no charm, except the ease with which it is executed; and it is pitiful to jest, where we should listen and be wise. Yet there are a few particulars to which we wish to advert; and we have sufficient confidence in the candour and good sense of this writer, to be persuaded that he will be rather gratified than offended with ingenuous criticism.

We object then, first and vehemently, to the title of these volumes. A squire of Westmoreland may go *in search* of grouse or woodcocks; but, to beat about thus for *a wife*, is not altogether so well imagined. Girls may be thought fair game; yet they are not quite on a level with red-legged partridges.

The author's dread of romance, though just and salutary, has made him, we think, incline a little to an opposite fault. The young lover is not merely steady, but has a

drawling gravity about him that is tiresome. He is in danger of being a sad proser at fifty. Even the angel Lucilla might have had more play of fancy and features, without losing any thing of her dignity.

In the second volume, the conversations are both too long and too monotonous. We suspect that the writer grew a little tired before his task was finished.

We think accomplishments are rather undervalued in this work. Artist ladies, indeed, are like their own performances, fit only to be shewn to connoisseurs; yet surely music and drawing, at least, are innocent and elegant attainments. To consider them as of prime importance is silly; to let them engross our time or feed our vanity is sinful;—but it really seems hard on Lucilla, who has a fine ear and correct eye, not to allow her to cultivate graces for which she is naturally qualified, merely because she had five younger sisters to attend to. We say of accomplishments, what the writer himself says of poetry,—"To raise and purify the amusements of mankind, is surely not only to give pleasure, but to render service. It is allowable to seize every avenue to the heart of a being prone to evil; to rescue him, by every fair means, not only from the degradation of vice, but from the dominion of idleness."

We have to complain, occasionally, of some want of taste and delicacy, probably the effect of inadvertence. Cœlebs, in particular, is apt to be vulgar. He talks of the amusements of a religious family *smacking* of their religion; of the *live-stock* of Eden, &c.; and once, when Lucilla smiles on him, we find him exclaiming in his heart, "Lord Staunton, I defy thee!" To speak honestly, after many efforts, and some self-reproach, we still find it difficult to be quite reconciled to this youth. Lucilla, perhaps, will improve him.

Amidst a great deal of excellent wit, there are a few failures; and though the allusions shew the mind of the writer to be enriched with very varied information, there is perhaps rather too much display of knowledge.

We have spoken of the defects of this work; but how shall we find proper terms in which to speak of its merits? The sentiments expressed in Cœlebs are so congenial to those which we have ever approved and laboured to inculcate, that an eulogy passed on this writer would be an eulogy on ourselves. To say all we feel, would appear both adulation and vanity; to say less, would be unjust. We must be content, therefore, to deny to ourselves the most pleasing of all offices, and leave the reader to collect our opinion from the general tenor of this article. Yet, if it were permitted us to express the feelings of delight, admiration, and gratitude, with which we have perused these volumes—delight in anticipating their usefulness, admiration at the genius and virtues of the author, and gratitude for the consecration of such talents to the cause of truth—the writer would not think us either jealous or insensible of excellence.—May the Father of all Goodness bless this work to his glory, in the advancement of piety and happiness. To Him, doubtless, it is an acceptable sacrifice; and what are the applauses, even of the wise and good, compared with his favour, "in whose presence is life, and at whose right hand are pleasures for evermore?"

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c.

GREAT BRITAIN.

In the press: a quarto volume, by Mr Edgeworth, on Professional Education;—Mr. Johnes's Translation of the Chronicles of Monstrelet, being a Continuation of Froissart's, in 4 vols. 4to.—Memoirs of British

Quadrupeds, by Mr Bingley, with Engravings;—A new edition of Dr. Gill's Exposition of the Old and New Testament, in monthly numbers;—A new and enlarged edition of Mavor's Collection of Voyages, in 28 vols. royal 18mo.;—And the two first volumes of the History of the Dissenters, by Messrs. Bogue and Burder.

The Rev. J. Conybeare is elected Saxon Professor in the University of Oxford.

The Rev. Mr. Lawes, of Warminster, is elected master of the free Grammar School at Marlborough; and the Rev. J. Harward, of Fladbury, head master of Hartlebury School, Worcestershire.

The senate of the University of Cambridge has conferred on the Rev. Dr. E. D. Clarke the title of Professor of Mineralogy, which is a new appointment.

The Conquest of Canaan is the subject of the Seatonian Prize Poem for the ensuing year.

At Cambridge, on the 21st of January, 99 gentlemen were admitted Bachelors of Arts. The following are the names of those who obtained academical honours:—Wranglers. Alderson, Caius; Standly, Caius; Gotham, Queen's; Leeson, Clare; Bayley, Trin.; Evans, Clare; Gilby, Trin.; Jeremy, Trin.; Beevor, Queen's; Johnson, Caius; Turner, Caius; King, Pet.; Hutchins, Tr. Hall.—Senior Optimes. Yarker, Trin.; Fayrer, Clare; Bedwell, Clare; Pines, Trin.; Greenwood, Pet.; Ward, Caius; G. Lloyd, Trin.; Harrison, Cath.; Hargreaves, Trin.; Hey, Queen's; Johnson, Trin.; Thompson, Queen's; Fallowfield, Pet.—Junior Optimes. Handley, Trin.; Howard, Clare; Roberts, Joh.; Ellis, Trin.; Geldart, Cath; Ward, Jesus; Fisher, Mag.; Hewett, Trin.; Metcalfe, Jesus; Smedley, Trin.—The first and second Wranglers this year, viz. Mr. Alderson and Mr. Standly, of Caius college, were both pupils of the Rev. Dr. Maltby, of Buckden.

Application is intended to be made to Parliament, in the present session, by two distinct companies of adventurers, for the purpose of supplying the towns of Manchester and Salford with water.

The following is an account of the quantity of rain which has fallen at Bristol in each month, since the year 1802, in inches and hundredth parts of an inch.

Months.	1803.	1804.	1805.	1806.	1807.	1808.
January	2 29	4 41	2 44	3 27	2 28	1 5
February	2 27	2 48	2 30	2 14	2 15	0 53
March	0 18	1 80	0 98	1 67	0 34	0 55
April	1 80	2 27	2 78	1 29	0 49	5 37
May	2 55	2 75	1 43	1 50	5 82	2 99
June	3 15	0 25	2 58	1 32	0 15	1 75
July	0 94	3 78	2 60	3 87	4 21	2 76
August	1 01	2 26	2 22	4 27	2 55	3 6
September	1 56	0 28	1 59	1 81	3 69	4 36
October	0 55	2 80	1 94	1 49	2 14	5 26
November	3 80	5 44	1 32	3 36	5 44	3 8
December	6 19	1 45	3 73	6 39	2 5	1 52
Total	27 39	29 77	26 1	34 38	31 31	32 8

In pursuance of the resolution of Parliament passed in the last session, a National Institution for promoting Vaccination is established, under the management of a Board, which consists of the following members:—Sir Lucas Pepys, Bart. president of the Royal College of Physicians; Dr. Mayo, Dr. Heberden, Dr. Satterley, and Dr. Bancroft, censors of the College; George Chandler, Esq. master; and Robert Keate, Esq. and Sir Charles Blicke, governors of the Royal College of Surgeons.—The Board have appointed the following officers: director, Dr. Jenner; assistant director, James Moore, Esq.; registrar, Dr. Hervey; principal vaccinator, J. C. Carpue, Esq.; vaccinators at the stations, Charles Aikin, Esq. T. Hale, Esq. Richard Lane, Esq. Edward Leeve, Esq. S. Sawrey, Esq. and J. Vincent, Esq.; secretary, Charles Murray, Esq.

We understand that government have directed the College of Physicians to inquire into the cause of the recent frequent occurrence of cases of hydrophobia, and to consider the means of preventing the increase of that alarming evil.

Accounts from Brazil state that the vaccine inoculation, first practised in St. Salvador, towards the close of 1804, has since been spread through all the provinces, by the orders of the Prince-regent. His royal highness appointed Dr. J. A. Barbosa to superintend and promote the new practice, and so beneficial have been its effects, that the small-pox, formerly very destructive there, has almost totally disappeared.

It may be convenient to our readers to be made acquainted with the individuals who have been raised to kingdoms, princedoms, and dukedoms by Bonaparte. The follow-

ing list may serve the purpose of ready reference.

Joseph Bonaparte	King of Spain.
Louis	King of Holland.
Jerome	King of Westphalia.
Eugene Beauharnois	Viceroy of Italy.
Cardinal Fesche	Archbp. of Lyons, and Primate of the Confederation of the Rhine.
Joachim Murat	King of Naples.
Cambaceres	(late consul) Duke of Parma, and Prince Arch-Chancellor of the Empire.
Le Brun	(late consul) Duke of Placenza, and Priuce Arch-Treasurer.
Caulaincourt	Great Chamberlain, Duke of Vicenza.
Duroc	Great Marshal of the Palace, Duke of Frione.
C. M. Talleyrand	Prince of Benevento.
Bernadotte	Prince of Ponte Corvo.
Berthier	Prince of Neufchatel.
Marmont	Duke of Ragusa.
Junot	Duke of Abrantes.
Savary	Duke of Rovigo.
Soult	Duke of Dalmatia.
Mortier	Duke of Treviso.
Lefebvre	Duke of Dantzic.
Davoust	Duke of Auerstadt.
Monsey	Duke of Cornegliano.
Massena	Duke of Rivoli.
Augereau	Duke of Castiglione.
Lannes	Duke of Montebello.
Ney	Duke of Elchingen.
Bessierres	Duke of Istria.
Victor	Duke of Belluno.
Kellermann	Duke of Valmy.
Arighi	Duke of Padua.
Clarke	Count Hunenberg.

The number of men who have volunteered from the militia of Great Britain and Ireland into the regular army, under the act of last session, is as follows: Into the artillery, 999; into the line, 25,730; and into the marines, 1,476; being 883 less than the act authorized. Of the persons thus entering, no less than 20,826 have entered for limited service; a strong proof of the soundness of the principle on which Mr. Windham proceeded in regulating the recruiting for the army. About two-thirds of the remainder, who entered for unlimited service, that is to say, about 4,200 men, were from the Irish militia; the English militia furnishing only about 2,200, and the Scotch only about 460, for unlimited service. The effective strength of the militia of England, Scotland, and Ireland, is 81,577 men; of the regular army, 210,614.

In excavating the reservoir for the Colchester water-works, some vestiges of Roman baths were lately found. Since that period, the workmen have fallen in with a quantity of Roman pavement, and, beneath that, some oak framing, almost perfectly sound, although it must have lain there above a thousand years. By inspection, it appears that it had been previously charred, as the crust was on it when first dug up. It is therefore evident, that charring of timber, to make it last underground, was known to the Romans.—Amidst some fragments of porcelain found, was one vessel of exquisite workmanship and classical taste; the outside of which was highly embossed with basso relievo, divided into different departments, in two of which were Diana and Faunus, on pedestals facing each other. In two other departments are the stags at bay with the dogs. Between this department, and the before-described, is a long upright one, with a tripod in the centre, and an eagle hovering over the flame, with a plume of feathers erect on its back. In two other departments is Cupid sacrificing, in the act of pouring something from a vessel on the altar; round the border of this department is studded with imitations of diadems. In two other departments are represented the great wild bear passant, capitally executed. Towards the cornice, or towards the upper edge or opening of the vessel, is a rich canopy, ornamented all round. On the bottom and sides of the departments are plumes of feathers, studded with ornaments like mace. It is nearly the colour of dark cornelian, has been hardened by fire, and is almost as dense as flint. Most of the coins dug up are of Claudius, Cæsar Augustus, and others of the emperor Trajanus, Antoninus Pius, and Divus Antoninus, and many others, hardly distinguishable from their state of corrosion; also silver-gilt instruments used in the sacrifices.

At Bristol 10,000*l.* has been raised for the erection of a commercial coffee-room in a site and on a scale worthy of the second city in the kingdom; and 2000*l.* and upwards has been subscribed, in a few days, to found an institution for a public library and philosophical repository.

On the 2d of January the New Exchange Coffee-room at Liverpool was opened. The length of this magnificent room is 94 feet 3 inches; the breadth 42 feet 7 inches; and its greatest height 51 feet 9 inches.

On the 12th and 19th of December, Mr. Sowerby, author of British Mineralogy, delivered a lecture on Chromatometry, at his house in Mead-place, near the Asylum. This lecture, the object of which is, to point out a new and ingenious mode of ascertain-

ing the arrangement, mixture, and measure of prismatic tints, and to shew their correspondence with material colours, was accompanied by an exhibition, in which the prismatic tints were produced, as from the sun, moon, and stars; the sun as seen from the different planets; and a productor, sixty feet long, measuring an infinite series: also the material and prismatic tints, forming mixtures in union, with the effect as from candles and flambeaux, and a sort of prismatic illumination, with different lustres from metals, &c. The whole was elucidated by apparatus of a new and original kind. Mr. Sowerby continues to repeat the lecture every Monday, and has announced a work, illustrative of his discoveries.

Sir W. Clarges, bart. has constructed a life-boat, on an improved principle; the leading features of which are, that she will not upset, sink, or be water-logged; that she affords cabin room, and is like a man of war's launch, well built for rowing, the oars not on a curve, but nearly in a right line and low to the water, of which she draws little. All the buoyant parts of the boat taken collectively, will buoy up ten tons. The forecastle of the boat forms a cabin ten feet wide, six feet long, and four feet deep, into which women, children, and disabled persons, may be put; it is amply supplied with air, by means of two copper ventilators: it is furnished, besides, with two grapnels, very proper to be thrown out on board a wreck, to ride by; the grapnel ropes will assist the sufferers to remove and escape from the wreck to the boat. She is likewise equipped with masts and sails, and is as manageable with them as any boat of her dimensions can possibly be: in a tempest, however, she must be dismasted and rowed by fourteen men, with oars sixteen feet long, double banked; the men are all fastened to the thwarts by ropes, and cannot be washed from their seats.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

Lectures on Systematic Theology, and on Pulpit Eloquence. By the late George Campbell, D.D. F.R.S. Ed. Principal of Marischal College, Aberdeen. 8vo. 9s.

Sermons on Various Subjects and Occasions. By the Rev. John Nance, M.A. Fellow of Worcester College, Oxford. 8vo. 6s.

Practical and Familiar Sermons, designed for parochial and domestic Instruction. By the Rev. Edward Cooper. 5s.

Sunday Papers, addressed to Youth, on the Importance of Practical Religion. 3s.

Sunday Reflections. By the Author of Thoughts on Affectation. 8vo. 9s.

Familiar Discourses on the Apostles' Creed, the Lord's Prayer, and the Litany. By a Dignitary of the Church. Crown 8vo. 6s.

A Sermon preached at Lambeth Chapel at the Consecration of the Right Reverend William Lord Mansel, Lord Bishop of Bristol. By John-Barlow Seale, D.D.

The Credibility of the Jewish Exodus defended against some Remarks of Edward Gibbon, Esq. and the Edinburgh Reviewers. By the Rev. W. Cockburn, A.M. 3s. 6d.

A Sermon on the Equity of Divine Providence, adapted to a General Fast, and preached Feb. 17, 1808. By John Pring, B.A. 1s. 6d.

MISCELLANEOUS.

Memoirs of the Life and Writings of the late Rev. William Wood, F.L.S. and Minister of the Protestant Dissenting Chapel at Mill-Hill, in Leeds. To which are subjoined, An Address, delivered at his Interment on Tuesday, April 5th, and a Sermon on Occasion of his Death, preached on Sunday April 10th, 1808. By Charles Wellbeloved.

The Life of Princess Louisa, a Carmelite Nun, Daughter of Louis XV. and Aunt to Louis XVI. Kings of France. Translated from the French of Abbé Proyard. 2 vols. 12s.

The Life of George Washington. By Aaron Bancroft. 8vo. 10s. 6d.

The Life of St. Neot, the eldest Brother of King Alfred. By the Rev. John Whitaker, B.D. 8vo. 10s. 6d.

Memoirs of William Paley, D.D. Rector of Bishopwearmouth. By G.-W. Meadley. 8vo.

The Memoirs of Count Joseph De Puisaye. Vol. VI. 16s.

An English Grammar; comprehending the Principles and Rules of the Language; illustrated by appropriate Exercises, and a Key to the Exercises. By Lindley Murray. 2 vols. 8vo. 1l. 1s.

The Eton Latin Grammar, with Explana-

tory Notes collected from various Authors. By William Mavor, LL. D. 2s. 6d.

The Chronicles of Hollinshed, comprising the Description and History of England, Scotland, and Ireland, with a general Index to the whole. 6 vols. royal 4to. 12*l.* 12s.

The History of Barbadoes, from the first Discovery of that Island till the Accession of Lord Seaforth in 1801. By John Proyer, 4to. 1*l.* 11s. 6d.

Anecdotes of Literature and Scarce Books. By the Rev. Wm. Beloe. Vol. III. 8vo. 9s.

A Practical Treatise on Brewing, Distilling, and Rectification, with the Doctrine of Fermentation: in which the London Practice of brewing Porter, Ale, Table-beer, &c. is given; with the genuine Process of making good and wholesale Rum, Brandy, and Hollands Gin, undistinguishable from foreign; the Preparation of Made-Wines, Cyder, Vinegar, &c. By R. Shannon, M. D. 4to. 2*l.* 12s. 6d.

Letters from the late W. Warburton, D.D. Bishop of Gloucester, to the late R. Hurd, D. D. Bishop of Worcester, from the Year 1749 to 1770, left for Publication by the late Bishop Hurd. 4to. 1*l.* 7s.

Cœlebs in Search of a Wife: comprehending Observations on Domestic Habits, Manners, Religion and Morals. 2 vols. 12s.

An Account of the short but splendid Campaign of the Right Hon. Sir Arthur Wellesley, K. B. preceding the Convention of Cintra, with three Military Plans. 3s. 6d.

Remarks on the Jacobinical Tendency of the Edinburgh Review, in a Letter to the Earl of Lonsdale. By R. Wharton, Esq. M.P.

RELIGIOUS INTELLIGENCE.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

East Indies.

In their report for 1807, this Society stated that very little information had been received from their Missionaries abroad, and that that little was by no means satisfactory. One of their Missionaries, Mr. Pœzold, appears to have been offended by the reception which his brethren had given to some missionaries of the London Mission Society, who happened to call at Madras in their way to Bengal, and to have complained loudly to his superiors in England. In what degree the complaint was well founded, or in what degree it was the mere effect of prejudice, we have no means of ascertaining. It appears, however, from an explanatory letter of Dr. Gaskin, to the Secretary of the London Missionary Society, that the conduct of the persons connected with that Society had not been to blame. In the report of the Society for promoting Christian Knowledge, for last year, no satisfactory elucidation is given of the causes of discord which were stated to have subsisted in their East Indian Missions. Indeed, it appears that none has been received; and we are not without hope that the whole affair was magnified instead of being diminished by distance, and wore a much more formidable aspect in England than it did on the coast of Coromandel. An allusion is made to some differences between Mr. Pœzold and certain individuals of his congregation, but we do not discover what are the merits of the case.

We proceed, as usual, to give an abstract of the Society's account.

Mr. Pœzold reports, that Mr. Henry Horst, who for many years had been employed in the concerns of the Mission, had at length received the ordination of the Lutheran Church, from the hands of the worthy senior of the Society's Missions, the Rev. Mr. Pohle, with the consent and approbation of the brethren Kolhoff and Holzberg, and himself. "Mr. Horst," he observes, "certainly deserves it, being a man of considerable literary attainments, as well as of good moral character, for which he is greatly esteemed at Tanjore. Our excellent brother Kolhoff bestoweth great praise on him, and seems to be one heart and one soul with him. They are now labouring together, in the vineyard of the Lord, with an exemplary zeal and activity."

The notitia transmitted by Mr. Pœzold, for 1806, are as follows.

At Vepery, in the Malabar congregation, 25 infants and 9 adults baptized, 4 marriages, and on Easter-day 102 communicants: In the English and Portuguese congregation, 36 children baptized, 17 marriages, and 96 communicants. At Negapatam, 15 children of European extraction, 1 Malabar child and 2 Malabar adults, baptized; 12 marriages; 65 Portuguese and 19 Malabar communicants. At Sadras, &c. 7 children of European extraction baptized, and 7 communicants.

The Rev. Mr. Pohle, in a letter dated at Trichinapally, the 16th of February, 1807, states, that in the course of the preceding year there had been in that Mission, and at Dindegal, 24 baptisms, amongst which were 5 of adult heathens, and 3 converts from popery, 4 marriages, 159 communicants, about 50 English scholars, and about 30 Malabar scholars.

The Trichinapally congregation of Portuguese and Malabars amounted to 334 souls, which, together with about 30 at Dindegal and Madura, made 364. As officiating chaplain of the garrison of Trichinapally, he had had 32 baptisms, and 18 marriages, the communicants having been 15. Since the departure of the Rev. Mr. Ball, one of the chaplains of the East-India Company, he had continued to officiate alone. His fellow-labourers, in the Mission, were two English schoolmasters, three catechists, and three Malabar schoolmasters, who were in training to be made catechists. The Christians at Dindegal and Madura had been frequently visited by the Catechists, *who also frequently announced the Gospel of Christ to the natives.* Mr. Pohle considered his Mission, on the whole, to be on a promising footing. He had been successively favoured with visits from Messrs. Kerr of Madras, Buchanan of Calcutta, and John of Tranquebar, with whom he had had important conversations, concerning the English Missions, and the dissemination of Christian knowledge in the East.

Dr. Buchanan, who had had opportunities of personally knowing Mr. Henry Horst, had much encouraged the idea of his ordination; which had taken place by the hands of Mr. Pohle, and his co-ordinators Mr. Kolhoff and Mr. Holsberg, on the first Sunday of the preceding Advent, at Tanjore, in the manner Mr. Kolhoff, and the country priest Sattianaden, had received their ordinations, through the hands of Father Schwartz. Mr. Pohle therefore strongly recommended the reception of Mr. Horst as the Society's Missionary, and that they would grant to him the salary of a Missionary; to which recommendation the Society have acceded.

Mr. Pohle mentions, that they had celebrated a jubilee, on the 13th of July, 1806, in commemoration of the arrival of the two first protestant Missionaries at Tranquebar, on the 9th of July, 1706, with thanksgivings and praises to God, and a suitable sermon from Matt. xxviii. 19.

He expresses his wish that the mother mission at Tranquebar may continue to be remembered for good by the Hon. Society, as it still supplies the Gentoo missions with books, treatises, &c. from its press.

The Rev. Mr. Rottler, one of the Danish Missionaries at Tranquebar, who was employed after Mr. Gericke's death as the Society's Missionary at Vepery, has returned to his former station at Tranquebar.

The Rev. the Danish Missionaries, in a letter dated at Tranquebar, March 2, 1807, acknowledge the arrival of the Society's annual presents, shipped for them the preceding year, and express grateful thanks to their benefactors for the same.

Through two years past, they had laboured under heavy afflictions, that had affected them both in body and mind, the particulars of which they would rather pass over, than relate in detail. They only mention, that Mr. John's sickly state of health, during that period, had prevented them from writing, and giving the usual communications of their Mission to the Society.

Mr. John had resolved on a voyage to England and Denmark, in consequence of medical advice; and in order to give a clear and oral account of the Missions to the respective superiors, he had previously visited Tanjore, Trichinapally, and the Christian Congregations in the country, where he had had many conferences with the brethren, in the view of preserving and promoting the objects of the Missions, and encouraging, together with the Christian religion, civilization and industry amongst the Christians, and particularly in the Mission Schools; and he had had much pleasure in finding his excellency the Maha Rajah, the English Resident Captain Blackburn, and at Madras Lord William Bentinck, cordially inclined to aid these good designs, where opportunities should occur.

Mr. John, however, finding difficulties in getting a passage, and that his complaints returned with greater violence, found it necessary to return to Tranquebar, where, in October, he had providentially arrived by sea. Since then, he had been enabled to retake his share in the charge of the Mission, the duties of which had chiefly fallen on Mr. Cammerer, who had, however, been faithfully assisted by Mr. Schreyvogal in the Church, and in the schools of the Malabar and Portuguese Congregations. In both, the increase in the years 1805 and 6 was 249, amongst whom were 30 heathens and four Roman catholics. Their marriages had been 65, communicants 2,240, and the number of school children, exclusive of those in the country, 150.

In consequence of the scarcity of paddy, they had been obliged to return many school children to their parents, and to refuse many who were brought for reception. Some cir-

mies too had united to disturb the established order of the Mission, to grieve the Missionaries, to ruin the Catechists and Elders, and to seduce a part of the Christians; but they report, with gratitude to God, that these schemes had been confounded, and that the better part of their Christians had acknowledged the value of enjoying the means of grace; and their esteem for those, who had their spiritual and bodily welfare at heart, had rather increased than diminished; and instances of true piety, on the occasion, had also increased. Some new arrangements had been made to encourage industry and civilization amongst the Christians and school children. The latter were directed to occupy their minds by learning in the forenoon; and in the afternoon, their hands and feet, by cultivating the school yards and grounds adjacent with different vegetables, which heretofore were bought at the market. The several Christian families were encouraged to do the same on the spots next to their houses, and were assisted, as far as possible, by having wells dug for them, and by being furnished with the necessary utensils. The Catechists and Christians in the country were continually directed and encouraged to make the best use possible of the ground granted by government to the chapels and houses, through the generous endeavours of that inestimable friend of mankind, and of their country, Mr. Charles Harris; whose removal from the collectorship they, with the inhabitants in general, and particularly the poor, most keenly lament. Of the character of this gentleman, they speak in the highest terms. The Catechists had been encouraged to practise vaccination, which they had done gratuitously to a great extent in various districts, looking for their reward from above. The names of many hundreds of poor children, whom they had vaccinated, had been brought to the Missionaries, and in no instance does the experiment appear to have failed.

The cultivation of potatoes having been very successfully introduced in some of the more remote and inner parts of the country, and a trial also having been successfully made nearer the sea-coast, they entertained the hope that similar attempts amongst their Christians, which were to be pursued when the hot season and the rains were over, would not fail of success.

They would not cease to shew and testify to the public, that the Mission and Christianity were not hurtful to the interest of the country, but beneficial in every respect, and worthy of being preserved, encouraged, and promoted.

They observe, that if the Indian nations were to be blessed with the holy Scriptures, or at least with the New Testament, and some parts of the Old, in their different languages, the fruits of this charity would be inestimable. They had themselves lately published in Malabar, the Proverbs of Solomon and the Book of Ecclesiasticus separately, and it was surprising with what eager desire Christians and Heathens applied for copies.

Scilly Islands.

The Rev. Mr. Evans continues in his station at Tresco, supplying the church of that island with a regular administration of divine service, and alternately supplying also the churches of the neighbouring islands of Brehar and St. Martin.

Mr. Charles Bridge Selby, who, for two or three years past, had been resident at St. Mary's island as a schoolmaster, having been recommended to the Society by the Bishops of Exeter and Sarum; the Society, taking into consideration the importance of furnishing spiritual aids and sacred ministrations to a people, who were as sheep without a shepherd, and finding the principles, and character, and conduct of Mr. Selby, on investigation, to be satisfactory, resolved that Mr. Charles Bridge Selby was a proper person to be recommended for holy orders, and to be appointed, in the event of his ordination, missionary to St. Agnes island. Mr. Selby has been accordingly ordained, and is now in the zealous discharge of his duty towards the inhabitants of that island; and the Society have great reason to hope and believe, that through the blessing of God, without which all our efforts in the vineyard of his Church must be ineffectual, Mr. Selby will conciliate the affection of the islanders, and be instrumental in doing much good amongst them.

Proceedings of the Society.

The subscribing and corresponding Members of the Society in Great Britain and foreign parts, are now upwards of 3174; of which number, 194 subscribing Members were chosen since the publication of the last account; and 71 ladies have likewise been admitted on the list of annual subscribers.

The receipts during the year have amounted to 13,943*l.* 9*s.* 3*d.* of which upwards of 5,000*l.* is derived from dividends of funded property. A great part of this sum, viz. 8,000*l.*, has been expended in Bibles and other books for distribution; about 2,000*l.* in stores, salaries, and gratuities for the Sea-

Indian Missionaries; and about 1,200*l.* in printing an edition of the Welch Scriptures.

In the course of the year, 1689 packets were sent to subscribing and corresponding Members, consisting of 8,476 Bibles, 12,930 New Testaments and Psalters, 17,867 Common Prayers, 19,572 other bound books, and 120,157 small Tracts, some in half binding, others stitched.

WEST INDIES.

Bishop of London.

The Bishop of London has addressed a second circular Letter to the Clergy and Proprietors of Plantations in the British West-India Islands, in which he replies to the objections which have been made by the planters to the plan of instituting Sunday Schools for the instruction of the negroes. To obviate these, he observes, that, whenever the owner of a plantation, or two or three neighbouring owners conjointly, will signify to him their wish to obtain a schoolmaster, and the salary which, in addition to his maintenance, it is proposed to give him, a proper person, instructed by Dr. Bell, will be sent over; and the expense of his passage will be paid by the Society for the Conversion of Negroes, of which the Bishop is President. This person will be employed in the work of teaching only on Sundays: he may therefore, on the other days of the week, act as book-keeper on the plantation, so as amply to repay the planter for his maintenance. One school has already been formed in Barbadoes on this plan. As the children are to be taught on Sundays only, the schools will not interfere with the work of the plantation. The Bishop likewise endeavours to disprove the silly notion, that instruction in reading and Christianity will make the negroes proud, insolent, disobedient, and indisposed to labour. His arguments are very conclusive: but we fear they will have little effect on the deep-rooted prejudices of West Indians. But few of them can be brought to relish any measure which serves to lessen the distinctions that separate the slave from his master. Nor can we wonder that such prejudices should operate strongly on the minds of West-Indian planters, when we find many of the upper classes in this country, nay, many of our *enlightened* senators, questioning the propriety of imparting knowledge to the poor, and even opposing their general instruction.

Jamaica.

The following is a clause in an act of the Jamaica Legislature, for the better government, &c. of slaves, passed in November 1807; and to those who have watched the proceedings of the legislative bodies in the West Indies, it will serve strongly to mark both their determined hostility to the religious instruction of their slaves, and at the same time their consummate hypocrisy.

"Whereas," they say, "it is for the public good that all the laws respecting the order and government of slaves should be consolidated and brought into one law; May it please your Majesty, that it may be enacted; and be it therefore enacted by the Lieutenant-Governor, Council and Assembly, of this your Majesty's island of Jamaica, that, from and after the commencing of this act, all masters and mistresses, owners, or, in their absence, overseers of slaves, shall, as much as in them lies, endeavour the instruction of their slaves in the principles of the Christian Religion, whereby to facilitate their conversion; and shall do their utmost endeavours to fit them for baptism; and, as soon as conveniently they can, cause to be baptized all such as they can make sensible of a Deity and the Christian Faith.

"Provided, nevertheless, that the instruction of such slaves shall be confined to the doctrines of the Established Church in this island; and that no Methodist, Missionary, or other Sectary or Preacher, shall presume to instruct our slaves, or to receive them in their houses, chapels, or conventicles, of any sort or description, under the penalty of twenty pounds for every slave proved to have been there; and to be recovered in a summary manner before any three justices of the peace; who, or the majority of whom, are hereby authorized and empowered to issue their warrant for recovery of the same; and, on refusal of payment, to commit the offender or the offenders to the county gaol until payment of the said fine or fines; which shall be paid over to the churchwardens of the parish where the offence shall be committed, for the benefit of the poor of such parish."

Now, what purpose could the above ordinance be intended to serve, except to deceive the people of this country, and to furnish a pretext for the proviso which is fastened to it? In the first place, it is well known that the owners and overseers of slaves in Jamaica are as ignorant in general of Christianity, and to the full as regardless of its precepts and institutions, as the slaves themselves. Besides, we have here a law of the most loose and indefinite description, which it would be impossible to inforce, even if penalties had been annexed to it; but to which it has not been thought necessary, even for the sake of appearances, to subjoin the shadow of a sanction. The succeeding proviso sufficiently explains its drift, which is, under pretence

of teaching the slaves Christianity, to shut every opening by which, at the present moment, a single ray of its blessed light can enter, to cheer the gloom, or lighten the chains, of the miserable negro race. The fifteen or twenty clergymen of the island of Jamaica have certainly never shewn themselves much disposed to preach the Gospel to these poor: and if they were, what could they do with a population of near 400,000 slaves, who require to be taught the very first elements of religious knowledge? Surely this persecuting edict cannot have had the assent of his Majesty.

VIEW OF PUBLIC AFFAIRS.

THE subject which has engrossed the attention of Parliament, and the conversation of the public, during the few last weeks; which has filled the daily prints; which has produced a crowded Senate, and induced no small portion of the Lords to avail themselves of their right to sit below the bar of the House of Commons; which has caused the postponement of the question of the Convention of Cintra, of the war in Spain, and of the pacific overtures from America; which has produced a constant succession of late nights, and interested, beyond measure, though in different ways, every party in the legislature; which has perplexed the government, produced a temporary suspension of hostilities in the opposition, and awed even the boldest of the champions of the people (the mover of the question, and one or two others perhaps excepted), has been the investigation of the charges against the Commander in Chief, which have been preferred by Mr. Wardle, member for Okehampton; a man hitherto little known, lately a Major in a militia regiment, and unconnected with the leaders on the side either of government or of opposition. This gentleman prefaced his motion for inquiry by a detail of circumstances, which he proposed to substantiate by evidence, and which went to shew that very corrupt practices had existed, with the connivance of the Duke of York, in respect to purchases, exchanges, and appointments in the army; and such a charge having been brought forward by a member of the legislature, it was impossible for Parliament not to bestow upon it a grave attention. The ministry naturally took, in some degree, the side of the son of their sovereign, and of their own colleague in office. The opposition party professed to hope the best, and to have had no concert whatever with Mr. Wardle. Even Sir Francis Burdett was proper, prudent, and cautious. Mr. Yorke with indignation observed, that this, he feared, was a part of a jacobin plot; made some remarks on the licentiousness of the press; rejoiced that the insinuations so often made in secret must now be brought forward in the face of day; and appeared to have no doubt that his Royal Highness would be most honourably acquitted. That the shame with which Mr. Wardle would soon be covered would be equal to the confidence with which he now spoke, appeared a general sentiment.

The chief agent in the transactions detailed by Mr. Wardle, was stated to be a Mrs. Clarke, who had lived for some years with the Duke of York as his mistress, and who, it was alleged, had been in the habit, during that time, of receiving for military promotions, obtained through her influence with the Duke, large sums of money, which were applied to defray the expense of two splendid establishments, one in town, and the other at Weybridge, maintained for the accommodation of his Royal Highness. This woman, who about three years since had been discarded, in consequence of an embarrassment into which she had brought the Duke by her extravagance, (his Royal Highness having been subpœnaed on account of a debt for which she was prosecuted), appeared to be relied on as the chief witness. The indignant female appeared at the bar of the House of Commons, and, with that species of self-possession which her kind of life produces, gave ready, and sometimes forward, answers to the various questions which were put to her. —If the testimony of this woman be worthy of credit, the charge against the Duke of York, at least to the extent which is stated above, has been established; and though lax in her phraseology, and apt to contradict herself in smaller matters, she certainly has been consistent with respect to the main point: and some circumstantial evidence, which was

unexpectedly elicited during the inquiry, has concurred with several letters of the Duke of York, which came out in the progress of the business, to give credibility to no small portion of her story.

That the Duke *directly* participated in the money which Mrs. Clarke received, does not appear from any evidence that has been produced; and the proof of his having been privy to her obtaining it, rests chiefly on her single testimony. Now we fully admit the reasonableness of those doubts respecting Mrs. Clarke's veracity, which her known character is calculated to excite. At the same time we cannot help remarking, that it is not a little unfortunate, that, with respect to the oral communications which she states herself to have had with the Duke, on the subject of trafficking in military promotions, and which form of course the strongest points in her evidence, the only contradiction of it which the case admits, is the mere negation of the party accused, himself a sharer in the very crimes which have affixed to her character its chief stain. Leaving, however, the question of official corruption, a question certainly of much doubt and delicacy, to the decision of Parliament; thus much is manifest: That Mrs. Clarke herself obtained considerable sums from various persons, some of them of name and respectability, for the real or supposed exertion of her influence; and that the Duke communicated with her on military matters, and shewed some kind of attention to her inquiries and solicitations. She appears, indeed, to have carried on a considerable traffic in promotions; and it is melancholy to reflect on the number of military men who condescended to seek advancement through this channel: nay, for a few of the very ministers of the Gospel, endeavours were made to procure preferment by the same means.

We shall not attempt to present even an epitome of the evidence which has been given on this remarkable occasion. A few points, however, shall be briefly stated. The Duke, in a letter to Mrs. Clarke, which his friends have in his name acknowledged to be authentic, desires her to communicate to General Clavering (who has himself admitted that he offered her 1,000*l.*) some information respecting an intended levy, on which point the Duke desires her to say that the General had been mistaken. Here is distinct evidence of the Duke's habit of communicating with his mistress on military matters. Here also is a strong corroboration of that part of the evidence of Mrs. Clarke, in which she says (speaking of other cases), that he had so communicated. The grant of a commission in the army to the foot-boy of Mrs. Clarke is another most important particular. That the boy was the natural son of a deceased officer, may be some palliation of this strange misapplication of the patronage of a Commander in Chief; but it can never satisfy, or even appease, the minds of the public or of the army. The national feelings are outraged by a single circumstance of this sort. The fact of the Duke's having been accustomed to see him in the house, and behind the carriage of his mistress (let his merit have been what it would), ought to have operated as a disqualification. The affair of Captain Tonyn is another point, on which the Duke will not find it easy to satisfy the public. The Captain having placed his money with Mrs. Clarke, and appearing to derive no advantage from the deposit, intimates a wish to take it back. Mrs. Clarke transmits to him a note, apparently in the Duke's hand-writing, which is calculated to serve her purpose of impressing Captain Tonyn with an opinion of her influence. It is said by the Duke, that he does not recollect to have written this note, and that it must be a forgery. But the evidence of its authenticity is very strong. It is a striking resemblance of the Duke's hand-writing. It is expressed after his manner. It is nearly in the same spirit with some passages in the letter which he has acknowledged. And, above all, this piece of evidence is not produced by Mrs. Clarke, or any adversary of the Duke: it is found in the desk of an unwilling and prevaricating witness, which the Committee had commanded to be searched; and therefore it certainly is no part of any mass of evidence prepared, or intended to be employed, by the accusers.

But the very connection of His Royal Highness with a woman of this description, and the adoration of her which he professes in his correspondence, must indispose the mind of the public to think favourably of his qualifications for the office of Commander in Chief of His Majesty's Forces. Neither we, nor, we are persuaded, our readers, are inclined to think lightly of such connections, either as they are outrages on public decorum, violations of the most binding of human engagements, and heinous offences against the laws of God; or as they affect, in their consequences and results, the national happiness and prosperity. But quitting this view of the subject, let us consider the matter in another light. Let us suppose that while this artful and intriguing woman maintained her empire over the mind of the Duke of York, an invasion of this country by the French had taken place. What would probably

have been their policy? Would it not have been the same which they have pursued, most fatally for the invaded country, in every similar instance? Would they not have tried to reach the Commander in Chief through the insatiable cupidity of his mistress? If they could not have thus learnt the whole of his plans, might they not possibly, at least, have learnt enough to be able to disconcert them? Let us consider, also, what such a woman might have effected, in return for the ready bribe, merely by influencing a single appointment. Let us imagine some General Clavering entrusted with an important command, and having to contend with a Ney or a Kellerman; and what might not the consequences have been? And because a Mrs. Clarke, or a Mrs. Carey, may have been discarded, are such fears, as they respect the future, altogether vain? And even if they were, yet to the mind of every true friend of his country (to say nothing of the true friends of religion), there is something peculiarly disheartening in seeing the sword of the state,—all its military resources, all its defensive energies, wielded by one of whose conduct so much that is unfavourable may with truth be said.

We most readily admit, at the same time, that the situation of our princes is one of peculiar temptation; that, in addition to the usual incentives to the indulgence of vicious passions which a large income, and freedom from restraint in the use of it, are found too generally to supply, there are circumstances in their lot, in their elevation also above every other rank, and in the adulation and obsequious respect they are in the habit of receiving, which entitle them, when we are forming an estimate of their moral conduct, to more than ordinary lenity of judgment. But this, while it furnishes an argument for tenderness towards them, furnishes an argument no less strong for hesitating to place, in important confidential situations, such of them as have not proved, by a long novitiate, that they have risen superior to their multiplied disadvantages. The interests of kingdoms, nay, of the whole civilized world, are at stake, and ought not to be complimented away. Let us never forget how much foreign nations have lately suffered by the means of courtezans, who have attached themselves to persons high in power, and have been ready to betray the interests of their country. Our happy constitution enables us to chase, if not from every part of the Court, at least from the men entrusted with high office, these enemies of all virtue, these women who are dead to the feelings of honour, and are the general corrupters of our integrity. We must not assimilate ourselves, in this respect, to the old French court, nor to the countries which have lately fallen under the yoke of Bonaparte. We must not suffer the national morals to be insulted by the exhibition of mistresses of princes outshining in splendour the highest of our nobility; and at the same time permit those princes to occupy the first official situations. A British Prince must not claim to have his moral conduct separated from his political, and to be deemed just as fit for responsible office, as if the wealth which he received from the country were devoted to the support of that domestic establishment for which it is intended. Britons will speak out on this subject. The spirit of liberty is never perhaps more laudably and happily exerted, than in thus denouncing vice even in the highest stations. But we shall hereafter resume the subject. The evidence is scarcely closed; and we await with anxiety the determination of Parliament on this momentous business.

After the above was written, we learnt that the Duke of York had addressed the following letter to the Speaker of the House of Commons. It is manly and able: Alas! how unlike to some of those epistles from the same hand, which now lie on the table of that House. The letter, however, appears to us to assume, that the House of Commons is bound, either to institute an impeachment of the Duke, or honourably to acquit him. Surely it is competent to the House to pronounce him unfit for a high and confidential office, on grounds which nevertheless would be far from justifying the measure of an impeachment.

"SIR, "*Horse Guards, Feb. 23, 1809.*

"I have waited with the greatest anxiety, until the Committee, appointed by the House of Commons to inquire into my conduct as Commander in Chief of his Majesty's Army, had closed its examinations; and I now hope, that it will not be deemed improper to address this letter, through you, to the House of Commons.

"I observe with the deepest concern, that, in the course of this Inquiry, my name has been coupled with transactions the most criminal and disgraceful; and I must ever regret and lament, that a connexion should have existed, which has thus exposed my character to animadversion.

"With respect to any alleged offences connected with the discharge of my official duties, I do, in the most solemn manner,

upon my honour, as a Prince, distinctly assert my innocence; not only by denying all corrupt participation in any of the infamous transactions which have appeared in evidence at the Bar of the House of Commons, or any connivance at their existence, but also the slightest knowledge or suspicion that they existed at all.

"My consciousness of innocence leads me confidently to hope, that the House of Commons will not, upon such evidence as they have heard, adopt any proceedings prejudicial to my honour and character; but if, upon such testimony as has been adduced against me, the House of Commons can think my innocence questionable, I claim of their justice, that I shall not be condemned without trial, nor be deprived of the benefit and protection which is afforded to every British subject by those sanctions, under which alone evidence is received in the ordinary administration of the law.

"I am, Sir, yours,

"FREDERIC.

"*The Speaker of the House of Commons.*"

Having brought to a close our remarks on this afflicting investigation, the other news of the month may be compressed into a very narrow space.

From Spain nothing certain has transpired which deserves to be mentioned, excepting the arrival at Cadiz, from Vera Cruz, of nine millions of dollars. No information that can be depended on, has been received as to the relative progress of the French and the Patriots. Don Pedro Cevallos has arrived in this country, as Ambassador from Spain.

Portugal, it appears, has not yet been overrun by the French.

Bonaparte had returned to Paris on the 27th of January; and thence he is said to have proceeded to the banks of the Rhine, in consequence, as is supposed, of an apprehended rupture with Austria. The King and Queen of Prussia had arrived at St. Petersburgh on a visit to the Emperor Alexander.

Mr. Madison has been elected President, and Mr. Clinton vice-president, of the United States, by a large majority of votes. Very severe laws have been enacted to enforce the embargo, which has of late been frequently violated; no fewer than twelve or fifteen vessels having lately reached this country, from America, laden with cotton. The new regulations, it is expected, will prove effectual. Several of the southern states are stated to have enacted a very *convenient* law, that no debt shall be recoverable, by judicial process, till ninety days after the embargo shall have ceased.

The small island of Samana, on the coast of St. Domingo, which for several years past has served the French privateers for a port of retreat, has been taken by a small squadron of our cruizers. Several French privateers and national vessels have also been captured in the course of the month.

The navy estimates provide this year for 130,000 seamen, including 31,400 marines.

DEATHS.

At Carlisle, the Rev. John Farrer, vicar of Stanwix, near that city, and formerly Master of the school at Witton-le-Wear, in the county of Durham.

At Bath, in his 88th year, the Rev. John Duncan, D. D. formerly of St. John's college, Oxford. He was forty-five years rector of South Warnborough, Hants.

Rev. W. Fred. Mackenzie, of Exeter.

Aged 77, Rev. H. Proctor, of Stafford.

At East Farndon, Northamptonshire, the Rev. Nathaniel Mapletoft, late of Jesus college, Cambridge.

At Painswick, co. Gloucester, the Rev. Henry Adams.

Aged 40, Rev. H. Dawson, of Rabergh-place, Great Waldingfield, Suffolk.

ANSWERS TO CORRESPONDENTS.

L. C.; A Constant Reader; and E. W. G. have been received.

H.; and Talis, are under consideration.

Laicus; and Philomuthos, will appear.

We did not know that the book mentioned by Ἀθηλος had been published.

ERRATA.

P. 73, col. 1, l. 15. After *with* insert *the*.

2, l. 37. For *a colon* insert *a point of interrogation*.